# THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

## JUNE 1916

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## CONTENTS FOR JUNE, 1916

Our Group System Enters a New Phase ..... 286

Editorial ..... 287

More Presbyterian Heretics ..... 290

Our Readers' Exchange ..... 291

Genuine Liberalism ..... *Rev. Robert P. Doremus* 292

The Joseph Priestley Conference ..... 294

Fellowship Notices ..... 294

The Bahai Movement ..... *Rev. Curtis Williford Reese* 295

The Modern Church and Social Justice ..... *Rev. John Haynes Holmes* 297

Summer Institutes at Meadville ..... 301

Rev. Samuel Collins Beane, D. D. ..... *Rev. Alfred Manchester* 302

Forward, a poem ..... *Alfred Noyes* 303

Report of the Secretary of the Western Unitarian Conference, May, 1916 304

Western Conference News ..... 308

The Middle States Letter ..... 312

New England News Letter ..... 315

Quality in Living ..... *Rev. F. M. Bennett* 316

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# *Our Group System*

## *Enters a New Phase*

AN Eastern church, that at Lancaster, Pa., has put THE UNITARIAN ADVANCE into the home of every family in its membership for the current year.

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# The Unitarian Advance

*Formerly The Unitarian—Established 1906*

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TO WHOM is prayer addressed? Technically, of course, to the God who heareth prayer, and whose ear is always open to the cry of his people. And although doubtless into the conception of public prayer is included somewhat the thought of a listening congregation, and although liberal religionists must frankly insist that in its subjective and suggestive element lies the chief pragmatic value of prayer, yet, according to all ideals, the tone of prayer should be fitting the ideal one has of him addressed—that the noble tone of aspiration and reverence, and the primal accent of sincerity, predominate all other elements. With sense of delicate humor, it is remembered that a certain famous preacher was once reported in the newspapers as having made "the most eloquent and persuasive prayer ever addressed to a Boston audience." We all see the point of the humor.

* * *

BUT what of the prayers of the average revivalist of the modern breed? To whom are they addressed, and what idea of God goes with the praying? For instance, here are some choice gems of reverential aspiration from a prayer made at a recent revival meeting ("Ham-Ramsay"), in San Antonio, Texas:

"Lord, enable the gambler to see the four aces now held by the devil by means of which he rakes in with a chuckle the jack pot of gambling souls. . . . May the revelers who pursue the mirage of sinful pleasures be haunted by the cries of the writhing souls of their victims as they plead for one cooling drop of water in the torments of hell. . . . Lord, so expose to the public gaze the sins of the lives of the church hypocrites who oppose and cuss these meetings that their influence will no longer be worth anything to the devil. . . . Now, Lord, the devil's dirty gang have spread abroad their threats of what they mean to do to thy servants, but, Lord, if thou wilt just take care of us we will promise you to skin that gang, and perforate their hide with gospel bullets till they can't be distinguished from a minnow net."

* * *

NOW, to whom was this prayer addressed, in the thought of him who offered it? To a God of holy presence, or to an audience of vulgar tastes? The preacher that made this prayer is not a slum product, himself, speaking a vulgar dialect because he doesn't know any better. When he is in the company of ladies, doubtless he has no difficulty in speaking in a manner befitting their refined taste. Does he assume that God Almighty isn't so nice—prefers poker references and coarse vituperation as a method of address? Or will he frankly acknowledge, despite his theology, that prayer as he uses it isn't so much a means of communion between the human soul and God, as a rhetorical device for influencing the hearts of men?

* * *

THE plain, blunt fact as to modern revival method is that the vulgar vocabulary used is purely an affectation. It is part of the shrewd game of popular success. Why does it succeed? The answer is not that plain and simple people need to have religious truth put in their own language, and brought down to their range of thought. The dialect of Billy Sunday and the Ham-Ramsay revivalists is not the normal dialect of any class of people that ever lived on the face of the earth. It is the artificial dialect of the vaudeville stage. It is grotesque, striking, laughable, dramatically impressive, because it is shocking—a manufactured sensation-stuff which, because it surprises, makes a hit. And the people reached by it chiefly are not slum people or people of a dialect, they are just average people. The shame of it may be that average people like that sort of thing—but they do! That is why the poorer sort of vaudeville theatres pay; why a considerable proportion of the "movie films" are of a certain order; why the "yellow newspaper" survives; why the majority of Sunday newspapers find

the "comic section" necessarily such a dismal concoction of vulgarity. It is all of a piece. These revivalists are not giving plain talk that the common people can understand, merely. John Wesley did that; Father Taylor did that; Moody did that; Jesus did that—all of them with straight sincerity. But the modern revivalist doesn't do that. He manufactures vulgarity; he competes with the creative geniuses of vaudeville burlesque for startling originalities of barbarism—and the common people hear him—uproariously.

* * *

IN OTHER words, the modern revivalist consents to be a factor in one of the most mischievous factors at work in society today—the tendency to vulgarize social ideals and cheapen social standards of respectability. He consents to be a partner in the business of killing out refinement and obliterating the distinction between nicety and coarseness in human thought and feeling—which in the end may be one of the most costly sacrifices that the cause of religion and righteousness can make. For coarseness is a sure antidote to spirituality, after all, and the vulgar appetite for irreverence and obscenity, a piteous blight on the fundamental nobilities of the human soul.

* * *

THERE is another sad thing about it. The revivalist has his telling retort to his critics of respectability. "My method may be objectionable—but it does the work! It reaches the people your sort of refinement does not reach; it makes them quit drinking and degradation—makes them become honest and straight; and what more do you want? You reach your hundreds—we reach our thousands—and *we do something* with the people we reach, that shows in community life. Saloons are closed, the social evil curbed, even crooked politics cleaned out in some places. What more is to be said?" Well, what more is to be said? The shameful thing is that so many quasi-respectable people—"bankers, business men, prominent social leaders, Rotary Club presidents, and the like" (to use the catalogue genuinely presented from one city recently "cleaned up" by a revival invasion)—had to wait for a blare of vulgarity before their souls could be shocked into righteous living. Nothing but the heroic coarseness of the vaudeville method could touch their manhood to manliness. The "sweet reasonableness" of rational religion and honest church appeal was sterile to them; they must have the rough handling of East Side slugging police procedure before they could discover that decency and manliness are demanded for a community's good! We may well be ashamed for the modern blight on civilization which has brought this condition about. The fault is partly with the churches that have indubitably diluted the robustness of their own essential gospel with drugging nonessentials; partly with the many influences of accumulating vulgarity in literature, art, journalism and the drama, which have weakened social vigor; partly with modern home-makers and educators who have allowed a generation of children to slip the staunch disciplines of self-respect and responsibility. But though in the short run the modern revivalist may win quick results by playing the "vulgar game" more strenuously than other venders of cheap vulgarity, in the long run he is but contributing to the curse he battles. It is the elemental stuff of righteousness and spirituality that he is helping to destroy. His own vogue will soon become stale; religion cannot stand the pace—and what comes after? Something infinitely worse than he, we fear!

* * *

THE responsibility of the advocate of true religion is manifest. Our liberal churches have the commission of religious sanity sternly upon our hands. Our business is not to argue down the revivalist, or ridicule and shame him out of court. It is *to do better* the thing that he is doing so badly, though with such seeming success. A stalwart and resolute liberalism, constructive and dynamic, has an open field, just now, for telling achievement. It is a work among common people, average people—to a large degree among unliterary people—but among people that think with hard-headed logic, in workshops and department stores as well as in offices and studies and libraries. It is a mission that must assume the virile tone—"not nice at trifles, and hating only cant;" but first and foremost, tinglingly creative, arousing, energizing, and burdened with the glorious weight of vital responsibility.

It means the over-hauling of a good many cherished traditions of conventionalized church work; but never the abandonment of our initial high ideals. Are we good for it?

* * *

THE tragedy of Ireland is one of sobbing romance that never seems to die out. Of course, the recent flare of rebellion was a matter of egregious folly, though tragic and romantic none the less. And it was also a matter of high treason in most flagrant form. The authorities of England had all governmental reason for punishing with extreme severity the leaders of the uprising. Everything legal is to be said in favor of their harshness. And yet this harshness was itself the most stupid sort of blundering—singularly paralleling the folly of the Irish rebels which it meets. For the Irish rebel is not a hardened criminal, defiant of society; he is a consecrated hero, "daring all for a holy cause"—as he thinks. He is a fool, we think, but he is a fool with a halo about his head; and the most blundering folly of all hard-headed statesmanship is to treat a fool with a halo about his head as though he were a hardened criminal. Of course, the whole pathos of Ireland's tragedy lies right here. No one questions, nowadays, that she has suffered grievous wrongs from England in the past. She was a conquered nation treated with all the ruthlessness of conquest; and her people, romantic, imaginative, sensitive and impulsive by race inheritance, have nursed the memory of those wrongs with the undying zest of imaginative romance, ever since. And English ministries, not because they were cruel but simply because they were stupid, have allowed this sense of injury to fester—never understanding. The heroic fight of Gladstone for Irish Home Rule was a splendid awakening of sanity for England; but it was a slow and painful awakening. The insubordination of Sir Edward Carson and his Ulster followers was, of course, the same sort of treason of which the recent revolutionists were guilty. If it had come to a head, it should have been as resolutely dealt with. The breaking out of the European war prevented its coming to a head by postponing Irish Home Rule; and the story of the assent of the great majority of the Irish people to that postponement, and their valorous part in the armies at the front, make a fine story by themselves. The ironic element in the whole matter is, that when an Irish rebellion of foolish and wrong-headed zealots had to be crushed, and fourteen romantic dreamers had to be put to death "as an example," the flagrant example of how to deal with "rebels" was embodied in the presence of Sir Edward Carson, "rebel," in the English cabinet which subdued rebellious Ireland! If England could only understand that it is Ireland's romantic imagination—her susceptible heart and impulsive conscience—more than Ireland's sense of fear, that has to be dealt with, and that an ounce of romantic magnanimity might do what a ton of hard-headed "firmness" will never do in all the centuries—the Irish question might be solved.

* * *

MASSACHUSETTS—and some other sections—are getting excited over the issues between Roman Catholicism and Protestantism. They are even having riots in Massachusetts. In one manufacturing city, an eager advocate of the curbing of "Rome's insolence" announced a public lecture on "The Romist's Interference with the Public Schools;" and there was a mob of Catholics on hand at the advertised hour to prevent the lecture from being delivered—and they succeeded. This, of course, was a gross outrage on the rights of free speech, and should not be tolerated. The Protestant ministers of this city thereupon got together and assured themselves that something ought to be done about it. Another meeting was advertised under their auspices, with the same speaker announced. The same obstreperous mob were present, and although a number of police officers were there to keep order, they did their work so poorly that the speech could not be made. To add to the grievance, the mayor of the city pursues the exasperating attitude of discouraging the holding of that sort of meetings, and gives scant encouragement to those clamoring for the sanctities of free speech.

* * *

NOW this is obviously all against the fundamental principle of true Americanism. The right of free speech is the corner stone of democracy. The

people who are afraid to let those "who think differently" have their say—either in Massachusetts or New Jersey—are worse than "hyphenates;" they are elementally hostile to the basic fibre of American nationalism. But while yielding not an inch of this fundamental principle, there is serious question whether the people who are trying, just now, to force a "Romanist" issue are not exceedingly mischievous to the welfare of America. We grant that the Roman Catholic Church is not asleep; and that whenever that church undertakes to accomplish any end she is shrewdly and persistently diligent about her business. The average Catholic layman in America has many temptations to slip away. The American ideal does not easily fall in with the Catholic tradition; and the second and third generations of Catholic immigrants tend to get very slack indeed. But the men "behind the machine" have no slackness. Their church is to them a holy cause, and it is with them God's resolute business to see that her cause does not fall. There are, moreover, reasons why a triumphant Roman Catholic Church in America would be a world-affecting consummation. Therefore, it is rational to expect no sluggish endeavor on their part to make things happen their way. Those who have different ideals from theirs, and who honestly believe that the triumph of that church would be America's misfortune, had better "watch out."

* * *

BUT no more stupid way of curbing Catholic aggression could be imagined than to force a frontal attack. The aggressors in religious controversy always have the position of disadvantage. The mass of Catholics in this country belong to the ignorant classes; they come from peoples of excitable and impulsive natures; they are easily led and easily massed, when romantic imagination is aroused. The one thing that can arouse and mass them, the one thing that could kindle a somewhat sluggish and slipping loyalty to their traditional church into a flaming zeal of militant devotion in her behalf, would be the conviction that somebody wanted to persecute and defame and outrage the church of their fathers. The leaders in charge of her propaganda court such a situation. Doubtless they will not refrain from helping such a situation to come about. They surely know how to use such a situation. And such a situation—as they would feel justified in using it—would be one of the greatest calamities that could befall this country. Why may not all friends of America and of sane religion throw their steadfast influence frankly the other way?

## MORE PRESBYTERIAN HERETICS.

Once a year, Union Theological Seminary gets into the limelight—through no fault of her own—but because of the silliness of those who beat against the inevitable. Again somebody moves that the New York Presbytery be disciplined because of the heresies of Union. And the heresies of Union periodically come to light through the attempts of members of its graduating classes to prove that they are orthodox though heretics—and the virtual success of their attempts through the "recreancy" of the Presbyterian ministers of New York.

We print herewith the statement of three seniors of this year, regarding their attitude as to the Virgin Birth, as published in a recent issue of *The Congregationalist*. It surely makes interesting reading for liberal believers. One must say that these young men have been perfectly honest, frank and manly in their way of saying things. Moreover, there is deep significance in the characterizing of those not agreeing as "ultra-conservative," in the explanatory note with which the editor of *The Congregationalist* introduces the statement. A few years back, that *"ultra"* would have amazed *Congregationalist* readers.

"WHERE UNION MEN STAND ON THE VIRGIN BIRTH.

"EDITORS' NOTE.—*In view of the agitation which ultra-conservatives in the Presbyterian Church are making over the licensing of three Union Seminary students, this first-hand statement will be of interest. It was signed by every one of the three seniors who applied for licensure.*

"The essential religious convictions which I understand the Christian Church to have asserted in the doctrine of the Virgin Birth is a conviction which I hold with all my mind and heart, and which

I desire joyously to preach to others, *viz.*, that throughout his entire existence Jesus Christ was in the most intimate, vital relation with God the Father. His whole career was one of stainless purity and of utmost sacredness. I revere Jesus Christ because he has been to me the most complete manifestation in human history of the perfect character of God. I can account for him only on the basis of his having been continually in the power of God.

"More specifically with regard to the doctrine of the Virgin Birth, the evidence in the New Testament is, at best, relatively slight. I recognize that there are many Christians who hold as precious the view that Jesus had no earthly father. That sentiment is unassailable, inasmuch as no person now can prove that Jesus did have a human father. On the other hand, I recognize that there are many Christians, not lacking in piety or intelligence, to whom the view is not acceptable. I see that the earliest and simplest Gospel, *viz.*, the Gospel according to Mark, makes not the slightest reference to the matter. I see that the latest, the most profound, the most speculative of the four New Testament biographies of Jesus, *viz.*, the Gospel according to John, similarly makes not the slightest reference to the manner of the birth of Jesus. Peter, who perhaps first discerned the Messiahship of Jesus, and who is regarded by many Christians as the official head in the foundation of the Christian Church, makes not the slightest reference to the birth of Jesus. Paul, the most active missionary leader of the early Christian Church, and the most extensive expositor of Christian doctrine within the New Testament, says not a word in favor of the Virgin Birth.

"Consequently, what two of the four Gospels omit, I cannot hold as essential. What Peter and Paul and the beloved disciple, John, never referred to, I cannot hold as essential. What our Lord himself never referred to, I certainly cannot hold as essential. In all my thinking and in all my Christian ministry, I must keep this subject in the same proportion as does the New Testament itself.

"Frankly, I do not know what happened at the beginning of the formation of the body of Jesus, and I do not feel disposed to speculate. But this I do know, *viz.*, that far more important than physiological processes are the life and character and influence of Jesus. These facts are for me a constant, even an increasing, wonder and inspiration. Jesus is the highest that I know in human life. The theory that he had no earthly father does not make him for me any more adorable, and the denial of that theory does not lessen to me his absolute supremacy above all the sons of men. However he began to be, Jesus is for me the unique Son of God, my Lord and Master."

# Our Readers' Exchange

EDITOR OF THE UNITARIAN ADVANCE:

Am I a crank or a "back number" and behind the times? I hope not, but I confess some movements and plans in our Unitarian churches, as I read of them in THE UNITARIAN ADVANCE, do startle and even worry me a little.

Social gatherings and amusements certainly have their place and use in the parish, and no doubt have been at times and in some places too much neglected; but may they not be carried to a danger point? When I read of "cards and dancing" in one parish, and in another that "we have had through the winter a young people's class in modern dancing which has interested a group of young people," it seems to me we are drawing perilously near the danger line, if half be true that is told us of "modern" dancing.

Our churches must stand, not, indeed, for a dull or gloomy, but certainly not for a frivolous, view of life, and we must feel, we Unitarians, perhaps most of all, the responsibility of planning the recreations and amusements of our young people. The social side of our nature is a very precious one and must not be neglected; but because it is so precious, it may perhaps be the more open to abuse or abnormal exercise.

What think you and your readers of this whole question? H. D. CATLIN,

*Joseph Priestley Memorial Church. Northumberland, Pa., April 11, 1916.*

# Genuine Liberalism

By Rev. Robert P. Doremus,
*Farmington, Me.*

EVERY prophet of a freer and more spiritual faith faces and is obliged to answer cheap estimates of his gospel, formed both by his hostile critics, and by superficial supporters. Every progressive religious movement is forced to contend against cheapening valuations of its faiths, ideals, and requirements put upon it, both by its enemies and by its misjudging friends. More than that, the men and women within the movement are obliged to struggle to keep from yielding to this insidious cheapening process, to keep before them the plus of their gospel, its high requirements, its stern demands.

What do we mean by "liberal" religion? What is "liberal" religion? There are some people, in fact many people, who are of the opinion that it is a minus religion, a religion of the less, a watered variety of the older faiths, diluted, thinner, poorer. It is made by negations, by taking out of Christianity its bones of faith, its sinews of conviction, its muscles of spiritual activity, its life-blood of sentiment. Its theological content is poorer. Its God is a less real God, shadowy, vague, impotent. He has neither a heaven nor a hell to give force to his mandates. He does not require very much of his worshipers, this "liberal" deity. On the whole, he is a good-fellow sort of divinity, smiling leniently and tolerantly on human frailties and transgressions. He would hardly think of making any invidious distinction between the religious and the irreligious, and as to beliefs, or lack of beliefs, he is extremely broad-minded. Liberalism, from this point of view, is the absence of certain tenets and usages. It is a careless indifference as to belief and even conduct. "Come on in with us," some people hear the liberal religionists saying, "we will not ask very much of you. Here you will not have to use either your minds or your spiritual muscles. This is the glad news of the liberal gospel."

But are you and I satisfied with such a definition of liberal religion? Are you and I content that the word *liberal* should have, as it has already for some people, the connotation of lax, indifferent, easy-going? Are you and I content that our religion should be regarded as a polite agnosticism, a respectable infidelity, a philosophy of I-don't-know-and-I-don't-care? Of course we are not. It is not so that you and I understand our liberalism. It is not so that you and I wish to be called liberals. There are, indeed, mistaken friends of liberalism as well as opponents who do so estimate it. There may be some who call themselves liberals who are of this spirit. But they are not really liberals. If any man or woman, who so misconceives what it is to be a liberal, should actually join himself to an organization of liberally religious people, still he would not be a liberal. He would be like the guest at the wedding feast without a wedding garment. He would be in but not of. Outer doors may open wide, but inner doors open only to those who have the pass. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven." True liberalism is a spirit and a life. Unless your religion is more and not less, plus and not minus, you shall by no means find entrance.

Genuinely liberal religion is a religion of the more. Its thought of God is indeed too large for the old anthropomorphic conceptions, but God, the living God, immanent in his universe, is a present reality. Its thought of God in humanity is indeed too large for old incarnation stories, but it sees God ever incarnating himself in human flesh. Its thought of revelation is indeed too large for the limits of a book, but still the true liberal listens reverently for the word. Old crude pictures of heaven and hell fade, yet the genuine liberal realizes with solemn awe life's inflexible laws, the inevitable retributions, the sure rewards. True liberalism, though it does not obey as unquestioningly as did older faiths the voice of outward authority, is yet obedient to the voice of conscience, to the moral imperative; still it hears the solemn words, "Thou ought," "Thou must." Liberalism indeed views with kindlier judgment certain diversions

frowned on by older communions. It commends wholesome and innocent amusements. It approves joyousness of living. But if anyone, reasoning from this, concludes that true liberalism is morally lax, offers freedom from duty, banishes conscience, does away with moral restraints, he has not grasped the first significance of liberalism.

If to be a liberal in religion meant to be less religious, then neither you nor I would choose to be liberals. Rather pope and cardinals, bishops and priests, than no spiritual authority. Rather a Holy Bible, inspired from cover to cover, every sentence, every word, every syllable and letter, than no revelation. Rather thirty-nine articles, yes, one hundred and thirty-nine, than no beliefs, no religious convictions. Rather tables of stone than no moral imperative. If the older forms and symbols and faiths pass, it ought to be because they are displaced by something truer, higher, better.

As we understand it, the liberal religion asks more of a man, of a woman, than does any other form of religion. Just because it has no infallible Bible, no infallible church, because it is a spiritual democracy, it requires more of its adherents. It says to them, "Gird up the loins of your mind. You cannot get your opinions ready-made. You cannot shoulder your moral responsibility upon some higher authority. Take up your spiritual burdens and carry them like men and women."

Liberal religionists, if they *are* liberal religionists, are liberal, spending liberally of self, good measure, pressed down and running over, liberal of mind, liberal of heart, liberal of strength.

This is the great present spiritual necessity, that as religion grows away from old beliefs and usages, as it inevitably lays aside the outworn, the outgrown elements, it shall grow not less but more religious, that men and women, holding in mind what it is to be liberals in religion, shall be more and not less seekers of the truth and the right, more and not less earnest and consecrated, more and not less obedient to conscience, more and not less faithful to their ideals, more and not less active in the service of those ideals and in the service of humanity. For only as our righteousness *exceeds* the righteousness that went before, only as our religion is above and beyond, amounts to more, than the religion that preceded it, can we really enter into that widening kingdom of truth, spirit, life, that opens before us.

## SUNDAY SCHOOL INSTITUTES.

The Department of Religious Education is to conduct three institutes during the coming summer. These are to be at Andover, N. H., at Meadville, Pa., and at Star Island, Isles of Shoals. The chief lecturer for the series will be Rev. George R. Dodson, Ph. D., of St. Louis, whose expert knowledge of philosophy and psychology fits him to speak with authority on the principles and methods that should guide those who teach religion to young people.

The Andover meetings will begin on Sunday, June 25th, with Rev. Manley B. Townsend as the preacher. On each of the six week days following, there will be a service of worship, followed by a lecture by Dr. Dodson. For three days, Rev. William I. Lawrance will lecture, and, for the remaining three days, Miss Mary Lawrance of Providence will speak. In the evenings, there will be public services, at which it is expected that Rev. Abraham M. Rihbany, Rev. Charles E. Park and Dean W. W. Fenn will be the preachers. The Institute will close on Sunday, July 2nd, Rev. Charles A. Wing giving the discourse.

The Meadville Institute begins on July 6th and closes on July 21st, including fourteen full days of solid work. Dr. Dodson will lecture daily. Rev. Florence Buck will also be on daily duty. She will give a course on the use of the books she and Prof. Bowen are preparing on the Life of Jesus, and will conduct practice classes with children of the neighborhood. Dr. Immanuel Binzinger will give six lectures on Palestine and the Old Testament. Prof. Anna Garlin Spencer will lecture eight times, Rev. William I. Lawrance eight times, and Dr. Southworth, Rev. John H. Applebee, Rev. Henry T. Secrist and Rev. Henry J. Adlard once each. This Meadville School has drawn its students from Pittsburgh, Cincinnati, Dayton, Toledo, Columbus, Cleveland, Buffalo, Erie, Dunkirk, Louisville and Washington, D. C. Several German churches send their

teachers, and are loyal supporters of the movement.

The Isles of Shoals Institute begins on July 23rd and closes July 29th. Dr. Dodson will again lecture daily. Prof. Leroy Waterman, of the University of Michigan, will give a course on the Old Testament. Mr. Lawrance will also take part, as well as others yet to be chosen. The recent purchase of Star Island is expected to give considerable impulse to the meetings on that favored spot this summer.

## THE JOSEPH PRIESTLEY CONFERENCE.

RESOLUTIONS PROPOSED BY THE CONGREGATION OF THE JOSEPH PRIESTLEY MEMORIAL CHURCH OF NORTHUMBERLAND, PA., AND ADOPTED BY THE JOSEPH PRIESTLEY CONFERENCE OF UNITARIAN CHURCHES IN SESSION AT VINELAND, N. J., MAY 4, 1916.

Whereas, The present movement for world peace, gaining such great momentum, is in keeping with the tenets of Unitarians held by them since the inception of the faith, especially those of the brotherhood of man, the leadership of Jesus, and the progress of mankind onward and upward forever, and in keeping with the purpose of our faith as expressed by Dr. Edward Everett Hale in the words, "The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom," and

Whereas, The religious and intelligent forces of the world must find some other method for the settlement of international differences than that of warfare, and

Whereas, It is apparent that these forces must unite in the adoption of some constructive, practical plan for world peace if results consistent with the teachings of Christ are to be attained in government. Therefore, be it

Resolved, by the Joseph Priestley Conference of Unitarian churches in session at Vineland, N. J., on May 4, 1916, That we earnestly commend the men and women of all denominations who are endeavoring to promote intelligent understanding, friendship, good will and cooperation among the different peoples and nations of the earth, ofttimes in the face of ridicule and persecution.

That we sincerely believe all individuals and organizations interested in establishing stable international relations should find some common ground for working in harmony in order to get results as soon as possible.

That we believe the most practical plan and the one surest of the earliest consummation to promote JUSTICE and PEACE among the nations of the world is embodied in the League to Enforce Peace, formed by representative men of the nation in Independence Hall in Philadelphia last June, and headed by Ex-President William Howard Taft, and that we heartily endorse this movement.

That copies of these resolutions be spread on the minutes of this Conference, be reported to the different churches of the Conference, and be given out for publication to the different newspapers publishing the proceedings of this Conference; and that copies also be sent to the headquarters of the League to Enforce Peace in New York City and to the headquarters of the American Unitarian Association in Boston.

MABEL M. RORER,
*Secretary.*

## FELLOWSHIP NOTICES.

The New England Fellowship Committee has received from George Wallace Penniman, of the Universalist denomination, an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Sec., 169 Prichard St., Fitchburg, Mass.

Rev. Andrew Fish of Berkeley, Cal., having satisfied the Fellowship Committee, is hereby commended to our ministers and churches. Pacific States Committee: Earl M. Wilbur, Charles A. Murdock, Nehemiah A. Baker. Certificate granted, April 24, 1916.

Rev. Edwin A. Rumball has resigned from the Unitarian ministry, his resignation being accepted by the committee of the Middle States which originally extended the fellowship: Leon A. Harvey, James A. Fairley, Walter R. Hunt.

# The Bahai Movement

By Rev. Curtis Williford Reese,
*Pastor of the Unitarian Church of Des Moines, Iowa.*

THE sources from which I have drawn in the preparation of this article are *The Bahai Revelation*, by Thorton Chase, who, according to a letter received from the Bahai Publishing Society, Chicago, was a resident of Chicago, a most worthy soul, the first convert in America to the Bahai movement, but now deceased; *The Bahai Movement*, by Charles Mason Remey, one of the first and staunchest followers of the Bahai faith, a resident of Washington city, and recently returned from a trip around the world on which he visited the home of Abdul Baha at Acca, Syria; *The Message of Unity*, by Remey; *Wisdom Talks*, by Abdul Baha while in Chicago; an address by Abdul Baha while in New York; other quotations from Abdul Baha's writings; and personal conversation with a most earnest and enthusiastic lover of the movement. If I err in my statement of the history, teaching, growth, or criticism of this very interesting movement, I shall do so on the side of the movement.

According to Remey, "The object of the Bahai movement is the unification of all peoples." Again Remey says, "This teaching has come into the world to fulfill all divine teaching of the past." "It stands," says he, "as the one goal toward which truth has always worked, through its appearance in the prophets sent unto various peoples of the past ages, and is the beginning of that age of divine enlightenment and peace, the coming of which has been the theme of all revelation—'The Kingdom of God on Earth.'" The Bahais claim that in this faith is fulfilled the Christian's expectation of the second coming of Christ, the Hebrew's Triumphant Messiah, the Mohammedan's establishment of God's kingdom, etc. Surely a movement making such claims, enlisting so many noble followers, and numbering its martyrs by the thousands, is well worth careful study.

The names of the three men who may be styled the Fathers of this "renewed religion" are: Mirza Ali Mohammed, called The Bab; Mirza Hussein Ali, called Baha'o'llah; and Abbas Effendi, more generally known as Abdul Baha. The Bab is the *forerunner*, Baha'o'llah the *revealer*, and Abdul Baha the *expounder*.

The Bab was born in October, 1819, in southern Persia. His father, a descendant of the prophet Mohammed, died in The Bab's infancy, and the child was adopted by a virtuous uncle who gave him the customary education in the elements of the Persion language. Upon reaching maturity, he went into business with his uncle. It is said that he was noted for purity, gentleness, and charm. His opponents did not attack his character, but said that much religious meditation had unbalanced his mind. In May, 1884, he declared to a few of his select followers that he was the door or forerunner of a great prophet and teacher soon to appear. The Bab said that "He whom God would manifest . . . was soon to come and establish the Kingdom of God upon earth." As soon as The Bab had given instruction to his eighteen first disciples, he sent them out through Persia to proclaim his appearance. Then he and one other of his followers went on the annual Pilgrimage to Mecca where The Bab made his first public declaration. Rapid success followed, and the Mohammedan clergy became alarmed. The Bab was imprisoned, and after four years of imprisonment was tried on the charge of heresy and condemned to death. He and one of his followers suffered martyrdom on July 8, 1850. The institutions of The Bab were temporary only, he being merely the forerunner of "Him whom God would manifest." His disciples were told to follow the promised One.

Among the disciples of The Bab was Baha'o'llah, a young man of noble family, who, while he had never met The Bab personally, was a warm advocate of his teachings. Baha'o'llah, with others of the new movement, was imprisoned and later sent into exile; and thus for forty years he lived and labored, suffered and rejoiced. And from the prison at Acca, he declared to the world his mission as "revealer." Remey says, "Baha'o'llah never attended any school or in-

stitution of learning. His knowledge was inspirational. It came from the source of all knowledge, and is the source of knowledge for all." Baha'o'llah wrote many books of doctrine and exhortation which have no doubt helped many people. He died in 1892.

According to Bahai literature, Abdul Baha was born on the 23rd of May, 1844, the day The Bab began his mission. It is said that Abdul Baha was the first to recognize his father's mission as "revealer," as the "Promised One." He signs his name, "Abdul Baha Abbas," i. e., "Abbas, the Servant of God." Abdul Baha is recognized as the spiritual leader of the movement, "the one to be emulated in the teaching of this great faith in the world." Remey says, "He is the center from which the light is now being radiated to the world." This expounder of the doctrines of his father is a servant of the people, an advocate of peace, an apostle of power.

The Bahai faith has been summed up thus:

"The unity of all religions.

"The political unity of nations.

"The social unity of all classes, peoples, and races.

"The unity of languages in one universal language.

"Universal suffrage.

"The advancement of all material institutions conducive to the general welfare of man, his enlightenment and progress.

"World peace.

"All of which is to be established upon the foundation of spiritual unity between peoples."

But to be more specific: Baha'o'llah says in his declaration, "I was asleep on my couch; the Breaths of my Lord, the Merciful, passed over me and awakened me from my sleep, and commanded me to proclaim between heaven and earth. This was not on my part but on His part, and to this bear witness the denizens of the realms of His Power and His Kingdom, and the dwellers in the City of His Glory, and Himself the Truth. . . . This thing is not from me but from One who is Mighty and All-Knowing." As to God, the Bahai writings say, "Holy is He above the knowledge of all save Himself, and exempt is He from comprehension of what is beside Him; verily, in Eternity of Eternities was He independent of the worlds." As to Baha'o'llah, Manifestation of God, the writings say, "He who hath come is verily the Hidden Mystery, the Concealed Secret, the Most Great Book of the nations, and the Heaven of Beneficence to the world. . . . Through Him hath appeared that which was concealed from all eternity and was hidden from me of discernment. Verily He is the One whose Manifestation was announced by the Books of God in former and later times." As to the purpose of manifestation, "Verily of a truth it was revealed for the purpose of unifying the whole world." By way of instruction, the writings say, "Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations. The betterment of the world can be accomplished through pure and excellent deeds and well approved and agreeable conduct." Again, "It is incumbent upon every one of you to engage in some one occupation, such as arts, trade, and the like. We have made this, your occupation, identical with the worship of God." Among other things, education, faith, prayer, obedience to God's commands, confidence in God, love, and service are enjoined. And finally, man as he approaches God becomes a reflector of God.

There are several things about this movement that deserve appreciation, among them: Consciousness of the existence of Infinite Being, conviction of the availability of Infinite Power, sufficient faith on the part of its followers to secure loyalty through life and death to spiritual ideals, emphasis on continuity, and unity and peace and love. That this faith has produced many splendid characters cannot be gainsaid. From reports, Abdul Baha rivals the greatest saints of history in piety, service and love. And I challenge Abdul Baha himself to show a more beautiful spirit than my Bahai friend; but it is fair to say that this friend possessed a beautiful spirit before he ever heard of the Bahai movement. All great religious movements have produced fine souls while the faith was new, and the Bahai faith is still new. Success in reaching and helping the multitude, and even some superior souls, does not prove that the message proclaimed is final truth. Fatalism has won its millions of adherents, and superstition its billions.

Of this movement I offer the following brief criticisms:

1. It belongs to the class of supernatural religions; whereas, in my opinion, vital religion is wholly natural, inhering in the very nature of man and reaching its highest development in accord with natural laws. I think the time has gone when a religion making supernatural claims can hope to enlist any large per cent of the people. Natural religion is the only religion that gives all peoples a "square deal." Thoroughgoing naturalism is sane and highly spiritual.

2. It bases its teachings on revelation, and says that the Scriptures of the great religions of the world are revelations. I have found nothing in the Bahai teachings that demands revelation to account for it. The fundamental points in the summing up of the Bahai Gospel, quoted above, are the conclusions of hundreds of thinkers who do not claim to have received revelations, and who never heard of the Bahai movement till years after these conclusions were reached. Only limitless credulity could accept as revelation all or any large per cent of the contents of the sacred books of the world. The day when revelation could command the attention of the world has forever passed.

3. It lays claims to finality. All has been said. The last word has been spoken. The Golden Age is in the past. We have now but to interpret; and in fact an official interpreter is included in the scheme—Abdul Baha, the son of the revealer, the third person in this Persian Trinity, is the official expounder of the faith. Simply buy and read or come under the personal influence of the interpreter, and the warehouse of infinite knowledge is yours!

4. It teaches that spiritual fullness comes through imitation. Remey says, "Abdul Baha is the center of the Bahai cause. He is the one to be emulated. Through following him, the believers will attain the spiritual fullness of the Bahai life. Abdul Baha is the beloved son into whose hands has been intrusted the guidance of the people of the Kingdom." But as good as Abdul Baha may be, to imitate even him is to murder the soul.

5. It teaches that man is a reflector. After all allowance has been made for figurative language, it is evident that the Bahais teach that man is merely a reflector of a light not of himself, the light of God or of one of His several Manifestations. But, in my opinion, man, in and of himself, is a light so radiant that he needs no borrowed light. Let him who will be satisfied to be a mere reflector, but against such a program every element of my soul revolts. *The higher spiritual life for the individual consists not in being a reflector, but in letting that light shine which is in and of himself.*

# The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

## SOME NEW BOOKS ON PACIFISM.

AMID the flood of books which is pouring from the presses these days on every conceivable phase of the war and preparation for war, it is gratifying to note the appearance of some few books which are interpretative of the pacifist position. For a time, it seemed as though our American publishers had declared a taboo upon all writings which did not present the war of the Allies against the Teutons as a beneficent conflict for the preservation of civilization, and the militarist movement in this country as the essence of patriotic Americanism. Anybody who had personal experience in the war zone to relate, arguments for the righteousness of war when fought by Belgians, French or English to present, yarns of the destruction of New York by German fleets to spin, pleas for the immediate arming of "defenseless America" to offer, was given ample opportunity to "say his say" in books and magazines without number. But anybody who desired to describe this war and all wars as "abominations of desolation," to present the ideals of unselfish humanitarianism as contrasted with selfish nationalism, to argue the validity of love as contrasted with the futility of "blood and iron," to present the word of Christ in challenge of the sword of Cæsar, was straightway si-

lenced. Hence the deluge of imaginative "eyewitness" lore, cheap preparedness arguments, "America-fallen" rubbish, which has well-nigh swamped our bookstalls and library shelves! The work of Eric Fisher Wood is a striking example of what I mean. A young student of architecture in Paris at the outbreak of the Great War, he did some useful work and had some interesting experiences as a volunteer member of the American Ambassador's staff in the first few months of confusion and excitement. Returning to this country, he at once assumed and was granted first rank as an authority on international problems, and has been finding ever since an eager market for his preposterous writings on preparedness and analogous subjects. And Mr. Wood is only one writer among hundreds who have thus "rushed in." Excitement, hysteria, partisanship, hatred, bombast—these have long been quoted at a literary premium; while sanity, sound judgment, good will, spiritual idealism, have been at a literary discount so low that no buyers have anywhere appeared.

To this sweeping generalization, there have, of course, been some exceptions "to prove the rule." And it is gratifying to note that, of late, these exceptions have become so numerous as to indicate an emphatic change in the public temper. It is evident that our publishers are seeing the mistake of giving only one side of this stupendous controversy a hearing —or are discovering that there is a demand for pacifist literature that is not being answered. At any rate, the tide has turned in the literary field, just exactly as it has in the political field, and there is every reason for believing that, after a period of moral panic which will ever remain a reproach to the American people, the sober common sense of the public mind is reasserting itself, and is ready for serious consideration of opposing viewpoints, if not yet for an out-and-out repudiation of the false prophets who "trust in chariots because they are many, and in horsemen because they are very strong." It is to note the titles and general contents of some of these recent books, and to give them such publicity as this department may afford, that this brief article is presented in this place.

First among all these books, to be named as the most remarkable publication of our time, is *Au-dessus de la Melée,* by Romain Rolland, translated into English (*Above the Battle*), by C. K. Ogden, and printed by the Open Court Publishing Company, of Chicago. Not in years have I read a volume which has so moved me as this by the famous author of *Jean Christophe.* Agony at the distress of Europe, outrage against a war described in burning words as unnecessary and criminal, frank denunciation of Germany's crimes against the world and equally frank recognition of the world's debt to her civilization and of his love for her people, furious rebuke of Christians and socialists who failed and still fail in fidelity to their great cause of brotherhood, loyalty to stricken France, touching tribute to the brave of all countries who are moving "like sheep to the slaughter," direct appeal to the scholars and priests of Europe to begin even amid the clash of arms the work of reconciliation, and sublime reaffirmation of his faith in a God who "hath made of one blood all nations of men," and of his unshaken devotion, therefore, to a humanity which shall not exclude even the enemies of France—these are the convictions, here registered in terms of matchless eloquence, which make this book to stand forth as a heroic prophecy. More truly than any words that have been written, I believe, since this war began, are the following destined to immortality:

"O young men that shed your blood with so generous a joy for the starving earth! O heroism of the world! What a harvest for destruction to reap under this splendid summer sun! Young men of all nations, brought into conflict by a common ideal, making enemies of those who should be brothers; all of you, marching to your death, are dear to me. . . .

"But for us, the artists and poets, priests and thinkers of all countries, remains another task. Even in time of war it remains a crime for finer spirits to compromise the integrity of their thought; it is shameful to see it serving the passion of a puerile, monstrous policy of race. . . .

"For the finer spirits of Europe there are two dwelling places—our earthly fatherland, and that other City of God. Of the one we are the guests; of the other, the builders. To the one let us give

our lives and our faithful hearts; but neither family, friend nor fatherland, nor aught that we love, has power over the spirit. The spirit is the light. It is our duty to lift it above tempests, and thrust aside the clouds which threaten to obscure it; to build higher and stronger, dominating the injustice and hatred of nations, the walls of that city wherein the souls of the whole world may assemble."

Side by side with this book of a distinguished Frenchman must be placed another book by a distinguished Englishman. I refer to *Justice in War Time*, a volume by Bertrand Russell, the well-known philosopher, recently published by the Open Court Company. This work is notable first of all as the production of a citizen of England, who, in a time of direful stress, maintains his rationality and moral poise, keeps fast hold on his knowledge of historic facts, and retains, without compromise or evasion, his allegiance to the whole gospel of Jesus Christ. Mr. Russell makes plain his desire for a victory for the Allies in the European struggle. "I consider," he says, "that either a serious weakening of England, France, and Italy, or a serious strengthening of Germany, would be a great misfortune for the civilization of the world. I wish ardently to see the Germans expelled from France and Belgium. . . . These things I desire as strongly as the noisiest of our patriots." But this ardent sympathy with his country's cause does not blind him for a moment to the fact that England's diplomacy during the last ten years was only less direct a cause of the Great War than Germany's, and England's responsibility therefore for the cataclysm only slightly less immediate and terrible than that of her enemy. Anybody who can believe that England and her allies are innocent of "the great transgression" after reading Mr. Russell's long, careful, and wholly dispassionate study of *The Entente Policy, 1904-1915*, and his further setting forth of *What Our Policy Ought To Have Been*, is certainly blind to facts and impervious to the appeals of reason. "Stripped of parliamentary verbiage," is his summary, "the fundamental fact about the European situation is that all the Great Powers have precisely the same objects—territory, trade and prestige. In pursuit of these objects, no one of the Great Powers shrinks from wanton aggression, war and chicanery. Owing to the geographical position of Germany and her naval supremacy, England can achieve all its purposes by wars outside Europe, whereas English and Russian policy has shown that Germany cannot achieve its aims except by a European war. We have made small wars because small wars were what suited our purpose; Germany has made a great war because a great war was what suited Germany's purpose. We and they alike have been immoral in aim and brutal in method, each in the exact degree which was thought to be to the national advantage."

Quite in accord with this judgment upon England's share of responsibility for the Great War is Mr. Russell's deliberate and carefully supported assertion that the War itself is wholly ignoble, and all its claims to be a struggle for democracy, liberty, civilization, mere illusions of the grossest kind. Even England's plea for Belgium, he, with Bernard Shaw, refuses to accept as sincere. "All Great Powers," he says, "having guaranteed the neutrality of Belgium, England has a recognized right to resent its violation —a right which is exercised when it is believed to be to England's interest, and waived when England's interest is not thought to be involved." As to the War itself, he minces no words as to its ugly character. "This war," he says, "is trivial, for all its vastness. . . . Every nation pays homage to peace by maintaining that its enemies began the war. The fact that these assertions carry equal conviction on both sides shows that they are not based on reason, but are merely inspired by prejudice. But besides these common objects, there are some in which the two sides differ. Probably the two Kaisers would say . . . that they are fighting to prove it is a crime to assassinate heirs to thrones. It can hardly be supposed that the Tsar would deny that this is a crime, but he would say, as the English do, that it is a crime for a great nation to oppress a small one. This proposition, however, is only true in certain latitudes; it does not apply to Finland or Persia. The English and French say they are fighting in defense of democracy; but they do not wish their words to be heard in Petrograd or Calcutta. . . . No great principle is at stake, no-

great human purpose is involved, on either side. The supposed ideal ends for which (the war) is being fought are merely part of the myth."

More remarkable, however, than Mr. Russell's remorseless analysis of the political situation, is his steadfast adherence in war time to the Christian ideals of peace and good will. No plea of German iniquity shakes his conviction that England and her allies could have found "a better way" had they desired to do so. No exigencies of armed conflict drive him from the position, already announced by M. Rolland, that it is the business of "the intellectuals" of all countries, not to espouse the war, but to further the neglected tasks of reconciliation and friendship. And no logical subterfuges about wars of "defense," as contrasted with wars of "attack," lead him astray from the straight path of nonresistance. Remarkable at any time, the third essay in Mr. Russell's book, *War and Nonresistance,* is in these days one of the most remarkable documents that I have ever read. Not only a masterly statement of idealism, it is as well an unanswerable argument for expediency!

In support of Mr. Russell's position in regard to the essentially ignoble character of the Great War, and England's share of responsibility therefor, must be named three volumes of varying interest. One, *The War of Steel and Gold,* by H. N. Brailsford, published just before the opening of the War, is "a study of the armed peace" which made this conflict inevitable. Another, anonymously published in this country "by a British statesman," called *How Diplomats Make War,* is packed with invaluable information upon international relations in Europe during the last decade and a half. The third is written by our own well-known statesman and publicist, Hon. Frederic C. Howe, now United States Commissioner of Immigration at the port of New York, under the title, *Why War?* All three books cover in different ways the same general field—the political rivalries, diplomatic deceits, armament competitions, trade wars, selfish nationalisms, of which all the European powers were guilty, and which together precipitated the world disaster now upon us. Dr. Howe's thesis may be taken as the thesis of all the writers here cited—"The present war and the wars of the past ten years are the result of endless conflicts and suspicions, of balked ambitions and fears, of diplomatic overreachings and injured dignity, of a thousand irritations that do not appear in the diplomatic correspondence. Present-day wars are primarily the result of the conflict of powerful economic interests radiating from the capitals of Europe, which, with the foreign office behind them, have laid the whole world with explosives which only needed a spark to set all Europe aflame. Surplus wealth seeking privileges in foreign lands is the proximate cause of the war, just as wealth seeking monopoly profits is the cause of the civil conflicts that have involved our cities and states. It is the struggle of high finance bent on the exploitation of weaker peoples that has turned Europe into a human slaughterhouse and arrayed 400,000,000 peaceful people against one another in a death struggle. . . . War has little or nothing to do with national ambitions; it has nothing to do with the desires of peoples. It is in no way related to their needs, their safety, or their lives. Wars and preparations of wars are economic. They are born of privilege in politics, privilege in finance, privilege in trade."

Surveying the events of the past not so much for the purpose of drawing indictments as for analyzing causes and finding "ways out," the authors of *Towards A Lasting Settlement* have not waited for the end of the war to consider conditions of peace, but already, while the guns are booming on a dozen fronts, are seeking the road to "a lasting settlement." The papers collected in this volume, written by G. Lowes Dickinson, Charles R. Buxton, J. A. Hobson, H. N. Brailsford, Philip Snowden, Vernon Lee, and others, discuss such problems as "The Basis of Permanent Peace," "Nationality," "The Organization of Peace," "Democracy in Foreign Affairs," "The Democratic Principle and International Relations," etc. The volume is one of the first importance for every student of constructive pacifism.

Similar in content to this volume, is David Starr Jordan's last book, *Ways to Lasting Peace,* wherein are discussed the various plans which have been put forth at different times and by various groups for the establishment of international peace. Dr. Jordan weighs all plans judicially, and from out their mass

of merits and defects, presents what he regards as a workable solution of the problem. With this important work, may be mentioned Dr. Frederick Lynch's little volume, *The Last War*. Dr. Lynch's careful study of the problem, long experience, wide acquaintanceship, unfaltering courage and abounding faith, unite to make him one of our wisest counselors, and his writings are therefore among the most important of our day.

Dr. Nasymth's *Social Progress and the Darwinian Theory* is important as an authoritative and, it is to be hoped, final discussion of the place of force in the evolution of the race. The gibbering ghost of the justification of physical force, on the basis of "the survival of the fittest" theory, is here laid once again, as it has been laid so many times before. He would indeed be a rash man who would conjure up this monstrous spectre of ignorance and deceit, in the face of Dr. Nasymth's treatise.

In a class all by itself, is Dr. George W. Crile's *A Mechanistic View of War and Peace*. No other of all the hundreds of books which have been published since August, 1914, can be, however remotely, compared with it. A coolly scientific study, by a great surgeon, of the physical facts of war—what war does to men, women and children in terms of shattered bodies, paralyzed organs, wrecked minds—it is perhaps the most terrific indictment of war that has been written. It contains not one word of rhetoric—not a single appeal to emotion and sentiment. It is simply the plain, unvarnished tale of what a trained scientific mind observed in the hospitals and on the battlefields of Europe. If everybody could read this book today (and examine its illustrations without flinching!), war would end tomorrow morning—forever!

Lastly, there has come to my desk within the last two days *The Forks of the Road*, by Dr. Washington Gladden. This little book is described as the one which was awarded the prize of the Church Peace Union "for the best essay on War and Peace." I have not had time as yet to read this volume, but that it is a statement of unadulterated spiritual idealism, worthy in every way of its venerable and venerated author, is shown by a hasty examination of its pages. One sentence, quoted approvingly from Nietzsche (mirabile dictu!!), may here be set down—"Better to perish than to hate and fear, and twice as far better to perish than to make oneself hated and feared. This must some day become the supreme maxim of every political community."

Such are the new books on pacifism which are helping to redeem the shameful war literature of our time. The summer, with its long hours and quiet days is at hand. Why not take these books for reading in the woods, on the mountains, and by the sea?

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## SUMMER INSTITUTES AT MEADVILLE.

Attention is especially called to the fact that a limited number of scholarships are available for the Summer Institutes of 1916, to be held in connection with the Meadville Theological School.

The program for the Institute for Social Service and Social Reform is especially rich in its opportunity for study under the guidance of experts. Churches having Social Service Committees should see to it that a representative is sent to Meadville during the period, August 14th to September 15th. Churches of the liberal faith that have not yet organized to meet the growing demand for leadership, both in constructive and ameliorative social work, should send some ministerial or lay representative to get from this Meadville opportunity both social inspiration and a knowledge of the technique required for efficient management of modern church activities.

The lectures by Rev. R. P. Farley of England will be the same as those given by him at Manchester College, Oxford, and will offer an unusual chance to become acquainted with various forms of social experimentation in European cities and towns.

Hon. Adelbert Moot will give an analysis of the citizen's rights in local communities and under state and federal law, which every minister and layman interested in the more effective working of democracy should hear.

Dr. Sidney L. Gulick, whose work with the Federation of the Churches of Christ in America has made him so well-known among the larger Christian de-

nominations, will present an illuminating treatment of the problems of Oriental immigration, social assimilation of various races in American life, and the general subject of our relationship to the East.

Miss Alice Henry, the distinguished Australian journalist and special writer on problems of the industrial life, and until recently editor of *Life and Labor,* the Women's Trade Union League organ, will deal authoritatively with the questions of protective labor legislation, trade education, women as wage-earners and as home-makers, and labor organizations.

Dr. George Nasmyth will give five lectures on "World Organization for International Peace," in which he will present testimony of the leaders of international thought in the past, describe the dozen or more national and international organizations now working to secure a durable peace after the war, and outline the more practicable immediate steps toward this end.

Dr. David Starr Jordan has cordially promised to be present and give a series of lectures during the concluding week of the Institute, provided other engagements permit.

In addition to the above, Alexander Johnson, for many years the efficient and beloved Secretary of the National Conference of Charities and Correction, Elmer S. Forbes, Secretary of the Department of Social and Public Service of the American Unitarian Association, and Director of the National Housing Association, Bernard C. Newman, Secretary of the Philadelphia Housing Association, and Prof. Spencer of the Meadville Theological School, will develop in several series of lectures the general theme of the Institute, namely, "A Social Program and How to Realize It." A laboratory course, which will give all the students a practice drill in survey of the community and statistical reports upon their findings in matters of public sanitation, health, housing, recreation, and other social conditions, will be offered as a new course to the students of the Institute, and will be under the special direction of the last four lecturers named.

Those desiring to attend the Institute, but needing financial assistance to enable them to do so, and all wishing further information, will kindly address Rev. Walter C. Green, Secretary of the Faculty, Meadville Theological School, Meadville, Pa.

The Religious Education Institute, which precedes that devoted to Social Service and Social Reform, will be held July 6th-21st, inclusive, and will maintain the high standard of past years. A special circular will give particulars concerning this Institute, and these may be obtained by applying to Rev. William I. Lawrence, Department of Religious Education, 25 Beacon St., Boston, Mass.

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## REV. SAMUEL COLLINS BEANE, D. D.

By Rev. Alfred Manchester.

"In full age, like as a shock of corn cometh in his season," our dear friend, Dr. Beane, has come to the end of his life among us. We may well pause to pay our tribute of respect and love to him.

We are impressed with the length of his service. He was not only old in years, but, for a long time beyond the average active service in the ministry, he continued his labors up to within a few months of his departure. In his youth he cherished the ideal of a life devoted to the Christian ministry; it was an ideal that grew brighter and brighter throughout the period of his course at Dartmouth College and his course of theological study at the Divinity School at Harvard. From year to year of his active ministry, covering a period of nearly fifty-three years, he realized his ideal to the advantage of many who came under his influence.

His thoughtfulness and ability as a student were recognized when his Alma Mater conferred the degree of Doctor of Divinity upon him in 1895. It was as a preacher and parish minister that he was widely and favorably known. Many hearts went out in love to him on account of the kindly relation which existed between pastor and people. From January 15, 1862, when he was ordained at Chicopee, Mass., to Oct. 15, 1915, when he finished his ministry in Grafton, he was not out of employment in his chosen work for a single day. For three years and four months he was the Mission Super-

intendent of the American Unitarian Association for Maine, New Hampshire and Vermont, and was instrumental in the establishment of several churches and the revival of others. His ministry in Chicopee, Salem Second Church, Concord, N. H., Newburyport, Hampton Falls, Lawrence, and Grafton was full of good works and rich in results. The bright hopes and purposes of youth and the calm reflections of age were in one spirit of devotion to a helpful ministry. To him the ministry was not merely a profession which affords one a living, but rather a field for devotion and sacrifice.

From the time that I went to Salem, in 1903, when he was at Newburyport, we became friends, and when, four years later, by the union of the Barton Square and Second Churches, I became the pastor of his parish, which he had served for thirteen years, from January 1, 1865, to January 1, 1878, I found great appreciation of his services and an affectionate regard for him personally. In Salem, as elsewhere, he was a good citizen, interested in all phases of public welfare, and to this day his name is often spoken with respect and honor by those of all denominations who still remember his good works and good-fellowship.

On the fiftieth anniversary of his settlement in Salem, he took the service and preached in the old Second Church. The most of his former friends and parishioners were gone, but such as remained rallied, together with the younger people, and a large audience gave him loving greeting. This was a source of great satisfaction to him, as well as of pleasure and profit to all who heard him. This was his last public appearance in Salem, and is often referred to with pleasant comment.

After this our correspondence, which had been frequent, began to grow less, and when, after my letter congratulating him on the well-rounded period of his ministry at the time of its close in Grafton, I received no reply, I knew that the end was near.

It is remarkable how vigorous he was even in his old age, making him a welcome presence in the pulpit and in the home. Of the more than forty men who were in the Divinity School classes known to him during his residence in Cambridge, only four are living, and only one still in the ministry of active service. He was the last of his class.

So the many years have passed on; one after another of the old friends have gone away, and, outside of the immediate neighborhood where he spent his last days, comparatively few remain who were his coworkers. To such as remain, the news of his death comes as that of the departure of a friend whose memory is fragrant of much that is good and true.

## FORWARD.

A thousand creeds and battle-cries,
  A thousand warring social schemes,
A thousand new moralities,
  And twenty thousand thousand dreams!

Each on his own anarchic way,
  From the old order breaking free—
Our ruined world desires, you say,
  License, once more, not Liberty.

But ah, beneath the struggling foam,
  When storm and change are on the deep,
How quietly the tides come home,
  And how the depths of sea-shine sleep!

And we who march toward a goal,
  Destroying only to fulfill
The law, the law of that great soul
  Which moves beneath your alien will;

We, that like foemen meet the past
  Because we bring the future, know
We only fight to achieve at last
  A great reunion with our foe;

Reunion in the truths that stand
  When all our wars are rolled away;
Reunion of the heart and hand
  And of the prayers wherewith we pray;

Reunion in the common needs,
  The common strivings of mankind;
Reunion of our warring creeds
  In the one God that dwells behind.

Forward!—what use in idle words?
  Forward, O warriors of the soul!
There will be breaking up of swords
  When that new morning makes us whole.

—Alfred Noyes.

# Report of the Secretary of the Western Unitarian Conference, May, 1916

WHEN your present Secretary began his labors, he was told by his predecessor that the Secretary was a "chore boy" for the Conference, expected to perform all denominational tasks of the district which were not undertaken by the regularly settled ministers. As far as variety of duties goes and the amount of drudgery sometimes involved, this phrase is perhaps properly descriptive, but as far as the importance of the tasks is concerned, it is misleading. The duties vary from routine drudgery of keeping up card indexes and ordinary office correspondence, through conferences with boards of church trustees, to the preaching of Conference or installation sermons. They demand the best that any man can give.

This report is supposed to cover the work done by your Secretary during the year, to set forth conditions in the aided churches and generally within the Conference, and, finally, to summarize and interpret the facts thus set forth.

In the last year, your Secretary has written about 1,600 letters, traveled 23,000 miles in the service of the Conference, and delivered eighty-five sermons and addresses. He has met with the boards of eight different churches, and visited thirty-two churches in twelve states.

During the year, he has assisted the churches at Cincinnati, Alton, Minneapolis, Des Moines, Dayton and Omaha, within our territory, and Colorado Springs, outside our district, in their candidating campaigns. While on the surface this seems like mere routine office business, in reality it is one of the most helpful services which the Secretary renders, both to churches and to ministers, calling for a large knowledge of the needs of the different churches and of the men available as candidates in all parts of the country.

Intimately related to this part of the Secretary's work is his service upon the Fellowship Committee of the General Conference. A large percentage of the ministers for this district come into our Fellowship from those of other churches. Without this work, many of our churches would fail of ministers. This work calls for much discrimination. For the first time in the history of the denomination, the work may be thoroughly done. At the last meeting of the General Conference in San Francisco, new rules, drawn up for the most part by laymen of our church, were adopted, and an adequate amount of money appropriated for the use of the committee, the members of which were instructed to make thorough investigation concerning applicants for fellowship, taking such journeys as were necessary clearly to establish the standing of the applicant. As Chairman of the Fellowship Committee for this district and Secretary of the Executive Committee, your Secretary has had a large part in reorganizing the work of the whole committee upon a new and broader basis.

As your representative, it was his great privilege to attend the meeting of the General Conference at San Francisco last August. He preached at Seattle and at Denver during this trip, as well as taking part in the Conference at Salt Lake City and speaking at Griswold, Iowa.

In accordance with a policy of closer cooperation with the American Unitarian Association, adopted some years ago, your Secretary was elected a Director of the Association last May. While his appearance upon these different boards is a clear example of "interlocking directorates," it carries none of the menace supposed to attach to this arrangement in corporations "organized for profit," but serves merely to coordinate the different functions and to make our headquarters a clearing house for all denominational affairs in this district.

During the year, the Board of Directors, whose meetings had previously been simply at the call of the Secretary, voted to hold three stated meetings each year, and to appoint a series of subcommittees to which matters might be referred by the Secretary without calling a meeting of the whole board. Four of these are district missionary committees, each one covering a definite portion of our territory. Another year should show some results of this slightly more definite organization.

At the suggestion of the American Unitarian Association, it was voted that after May 1, 1916, the Chicago Headquarters should carry on the sale of Sunday school material on a commission basis instead of on a "guaranteed" basis as in the past few years. This will mean the assumption of somewhat larger expense on the part of the Conference, and will simplify the bookkeeping of the Association.

At a meeting of the Board of Directors held in February, it was determined to make an effort to increase the endowment of the Conference by the amount of $2,000. A friend offered to give $1,000 of this amount if the balance were secured from other sources. Three months of correspondence on the part of the Secretary obtained slightly more than the stipulated amount, as will appear by the Treasurer's report. This increase in the Endowment Fund will add $100 to the annual income. To meet the additional burden assumed in connection with the sale of S. S. Manuals, the churches next year should contribute $2,000, an amount reached or passed in three successive years in the not distant past of the Conference.

One of the incidental duties of the Secretary has been the business management of THE UNITARIAN ADVANCE. It may be well to remind the Conference that at the annual meeting of 1912, the Secretary was directed to merge the *Western Conference Unitarian*, which he was then editing, with THE UNITARIAN ADVANCE, that publication having offered very generous terms for such action. Very shortly thereafter, the Board of Directors authorized the Secretary to accept the business management of the ADVANCE, which he has carried now for nearly three years. It is a pleasure to be able to state that last year the receipts and expenditures approximately balanced, and the indications are for a like result this year.

While the Secretary has spent even more than the usual amount of time in the field, he has not started any new movements, his efforts being directed rather to conserving and strengthening those already under way. Again considerable attention has been given to the church at Shelbyville, Ill., and the Lithia Springs Chautauqua. Your Secretary preached two Sundays at the Lithia Chautauqua last summer, and gave a number of addresses. He has had two meetings with the trustees of the Shelbyville church, and after the removal of Mr. Reese from Alton made arrangements by which Mr. Witter of St. Louis has held occasional services at Shelbyville.

The greatest encouragement for the year comes in the steady advance of the aided churches towards self-support, and in the resumption of regular services at Omaha. The church at Wichita, which has been aided throughout the whole period of its existence, some twenty-nine years, goes onto the self-supporting list the coming year, the first of our Kansas missions to reach this stage. Soon after our last annual meeting, Rev. Leon M. Birkhead took charge at this point and by aggressive and self-sacrificing work has added twenty-seven new members to the church and, with the help of Rev. William Channing Brown, Field Secretary of the Association, who spent some time there this spring, has succeeded in increasing the local support sufficiently to warrant the attempt to go on without aid. There has also been a fine development of the Sunday school work at this point.

The church at Youngstown reports an active and successful year. With the increased budget of the last year, there was a deficit of $400, but this was wiped out at the annual meeting. The church shows a net gain of twelve members and a like increase in the subscription pledges. A reduction in the Association aid is made for the coming year. This church carries on an unusual number of activities for a missionary church. In addition to the Sunday school, the Alliance, the Men's Club and the Young People's Society, there is an Emerson Study Class which meets fortnightly in the minister's home. A series of lectures upon the New Testament, covering seven Sundays, was given by Prof. C. R. Bowen of the Meadville Theological School. The minister conducts a monthly paper, entitled, *The Open Way*, and touches the community effectively through his membership in important committees of the Chamber of Commerce. The church has contributed to a variety of missionary undertakings and entertained the Meadville Conference during the year. The trained leadership of Mr. Bennett is producing very happy results.

Early in January, Rev. T. H. Marshall resigned his pastorate at Dayton, Ohio, to become minister of the church at Rochester, N. Y. The church has been without a minister since then, but has maintained regular services with supplies and candidates. Despite the depressing influence of this lack of continuous leadership, the church shows a net gain in membership, has recently organized a Men's Club, starting out with some thirty-five in attendance, and will expect a considerable reduction in outside aid for the coming year. A call has just been extended to Rev. Harvey Dee Brown, but his final answer to the invitation has not yet been received. The net result for the year in the new building has been a clear gain in strength, despite its loss of a leader.

The Third Church in Chicago has faced a difficult problem for a number of years. It had a burden of debt from the past, and is located in a part of the city which has rapidly changed its character. Under these circumstances, a small amount of aid has been granted for two years past by the Association. There has been a gain in membership during the year, and there has been an unusually active life within the church. The Alliance has had a series of papers and discussions on "Great Leaders of Liberal Thought." The Fellowship Club has held thirty-five meetings during the year with varied programs, dealing with social problems, significant new books and dramatic reviews. Book reviews have been given regularly by the minister, who has also conducted an Art Class. The Sunday school has been well maintained. A difficult situation is being met in brave fashion.

The most encouraging development of the year, perhaps, is that at Omaha, Neb. At our last annual meeting, it was reported that after several years of being dormant, services have been maintained for several months in a private house rented by the Alliance. The present year shows a decided quickening of pace, with the active cooperation of the American Unitarian Association. A series of ministers, mostly from New England, but including several from this district, have supplied the pulpit for some five months. Some of these men gave one Sunday, others two or more. The services were held in a hall nearer the center of the city than the private house formerly used, but still quite outside the central district. On certain occasions, the audience has gone as high as three hundred. An average attendance of 125 has been maintained. There has been a net gain of thirty-eight members, Sunday school has been organized and, at a church meeting held on Sunday, May 7th, at which your Secretary was present, the congregation voted to extend a call to Rev. Robert F. Leavens of Fitchburg, Mass. A substantial subscription list has been secured, and the church is looking forward to the erection of a church building in a new location. This new and vigorous activity of the Omaha church probably means more to our cause in this section than the establishment of a new movement could do.

Our college town churches show slightly smaller gains than for a number of years past, but some very successful intensive work has been done. The churches at Ann Arbor and at Iowa City have made some financial gains during the year. The Urbana church shows the largest gain in membership. Of course, in all our college towns the congregation is largely a procession, as students come and go. This is perhaps the most significant missionary work that is done in our district.

It is in order to speak of one other college town church which, while still doing the same kind of missionary work, is no longer aided from outside—that at Madison, Wis. During the year, the new parsonage, which is the gift of Dr. C. H. Vilas, has been completed and occupied by the minister and his family. This makes the equipment of the Madison Church unusually complete.

There have been several changes in the pulpits of this district in addition to those already mentioned.

At Cincinnati, Dr. George A. Thayer has retired from active service after a pastorate of thirty-three years, during which time he impressed himself, not only upon the congregation, but also upon the life of the city. After a dignified canvass of the field of possible candidates, the church heard Rev. Alson H. Robinson of Newton Center, Mass., and shortly thereafter extended a call to him which he accepted. He was duly installed on February 13th, Dr. Thayer becoming pastor emeritus. A newly ap-

pointed advisory board, representing all the departments of the church, holds fortnightly meetings, discussing details of church administration and methods of work. Extensive changes are to be made during the coming summer in the interior of the church. The organ is to be rebuilt, largely as a result of activities of the young people of the church.

The 1st of December, Rev. Curtis W. Reese resigned his charge at Alton to accept a call to the church at Des Moines. No successor has yet been called to this pulpit which has been for the most part supplied by Dr. Witter and Prof. MacQueary from St. Louis.

At Minneapolis, Rev. Wilson M. Backus resigned in January of this year, after a pastorate of nearly seven years, in which time the church had made gains both in membership and financial strength. The pulpit has been regularly filled by supplies and candidates, but no one has yet been called to the pastorate of the church.

At Louisville, Rev. Maxwell Savage has resigned, after six years of very successful work, to accept a call to our church at Lynn, Mass.

With the summer vacation, Rev. H. Lastrom will close his pastorate at Humboldt, Iowa.

There seem to be tides in the affairs of churches, some of them predictable and some of them not. The transfer of the active leadership from one generation to another is sometimes readily accomplished without any dangerous ebb. In other cases, life seems almost to go out from the organization. Then, too, there are changes in centers of population which strongly affect the life of a church. Whatever the cause, it is always a pleasure, and makes no invidious comparisons, to chronicle the rising tide in one of our city churches. Such a rising tide seems to be evident in our Detroit church, where for several successive years there have been large additions to the membership and attendance. The more thorough organization, effected a few years ago, seems to be bearing fruit. The congregation has empowered the trustees to dispose of the present church property —for which a goodly price has been offered—with the intention of rebuilding in a less noisy locality. To meet the growing needs of the church, a social secretary has been engaged.

The rising tide still continues in our Cleveland church. During the year, a committee of men has read to a group of blind men each week. The church has also established the Howe Publishing Society, which publishes a children's magazine for the blind. A Social Service League has been organized to study social problems and report on investigations. It expects to provide volunteers for social service in the city in large numbers. An effort is being made to raise money for the purchase of the lot adjoining the church property, the growth of the church and its activities making a demand for increased space.

Our church at Quincy, Ill., has dedicated a number of memorial windows which add greatly to the beauty of the new church edifice. The church will soon celebrate seventy-five years of continuous life.

Out of some sixty churches, forty-four report, those not reporting being partly weak churches, where regular services have not been maintained, and partly strong churches whose ministers for one reason or another personally object to making reports. The conditions in these churches are fairly well known to your Secretary through correspondence and personal visits. If all the churches had reported, the total of gains would be slightly increased. Summarizing the figures contained in the reports, we find a gain of 674 members during the year and a loss of 158 by deaths and removals—a net gain of 516, the largest increase in several years. Of course, this is a very small increase, but we are a small body with few churches. The percentage of increase compares favorably with that of the larger denominations.

Reports must deal largely with externals. Therefore they are always disappointing and do not tell the whole truth. The really important thing is not how many letters your Secretary has written, or how many sermons he has delivered, or how many ministers he has counseled, or how many church boards he has conferred with: but whether in these activities he has been able to bring clear, far-reaching vision, wise counsel and above all, whether he has been able to quicken the faith of individuals and churches. So, in the case of all the churches—the most significant thing is not that most of them show encouraging gains in membership

and attendance; but that they have been able to touch the deepest springs of life, to help in the making of courageous, kindly and radiant souls. From the reports and from personal knowledge, your Secretary finds suggestions of gains in three definite directions:

*First,* there is evidence of a clear gain in evangelistic spirit. This is evidenced by the holding of special series of meetings, some conducted by the local minister and some by speakers from outside. Of these special services, some had the definite purpose of bringing our religious message to those who had never heard it. Others sought primarily to reach intensive results with the group already enlisted. The significant point is that we are learning that extra effort may be depended upon to bring larger results and that we are beginning to hold ourselves responsible for the extra effort. This not only looks outward, but is also evidence of a higher personal appreciation of the spiritual treasure committed to us.

*Second,* there is a steadily increasing participation by our ministers and laymen in the various efforts for social betterment, ranging from the oldest and simplest forms of neighborly friendliness to the most radical movements for social reconstruction. Again, these are external signs of an inward sense of responsibility, a recognition of the fact that we are called to be colaborers with God in an unfinished world.

*Third,* along with these signs of awakened social consciousness, there are clear evidences of a quickened spiritual consciousness which saves our churches from becoming mere institutions for changing the material environment, and keeps them true to their primal intent of giving vision and bringing men into conscious contact with the source of spiritual power. It is interesting to note that where the "Social Work" is largest, consciousness of the spiritual purpose of the church is also most clear. Faith is the root, social service the fruit.

This year, like the one which preceded it, has been a time of testing for the churches. The war in Europe leaves little untouched and unquestioned, either in institutions or systems of thought. All churches have had to face fundamental questions, to re-examine scales of values, even, or perhaps most of all, spiritual values. In the main, our ministers and laymen have fairly met the challenge. They have faced the most dreadful facts the war has produced and the materialistic interpretation of life which these facts seem to support. While many things are not yet clear and while humility of spirit is much in evidence, our ministers and congregations for the most part have found in these facts and in this enormous growth of a materialistic interpretation of life, not causes for despair, but challenges to faith, summons to harder, clearer thinking, clarion calls to bear witness to the spiritual values which alone give significance to life.

ERNEST CHARLES SMITH,
*Secretary.*

# WESTERN CONFERENCE NEWS

SIXTY-FOURTH ANNUAL MEETING OF WESTERN UNITARIAN CONFERENCE, ST. LOUIS, MAY 16 AND 17, 1916.

*By Rev. Frank A. Gilmore.*

Two things were confirmed in our minds by our meetings. First, that St. Louis does have a lovely brand of weather which Providence no doubt arranged for our special benefit. Second, that the Unitarians of that city are even nicer than all we had heard about them—"the half had never been told." Yes, and one other thing—"how good and pleasant it is for brethren to dwell together," even for forty-eight hours, and even though, or rather just because, they have come to a focus, like rays of light, from all sections of the Mississippi Valley. They came from Alton, Chicago, Bloomington, Evanston, Hinsdale and Quincy, Ill.; from Cleveland and Cincinnati, Ohio; from Detroit, Mich.; from Humboldt and Iowa City, Iowa; from Lawrence and Wichita, Kan.; from St. Paul and Minneapolis, Minn.; from Omaha, Neb.; from Louisville, Ky.; from Madison and Milwaukee, Wis.; from Kansas City, St. Louis and Kirkland, Mo. Mrs. Bayle was there from Winnipeg, Canada, and

Mrs. Alva Scott from New England, a representative of the National Alliance. Some sixty delegates—"men, women and ministers"—left their homes, dropped their work, and showed their loyalty to the Unitarian cause.

We were most delightfully entertained and carefully looked after by the "saints in St. Louis." A committee, with Mr. Goddard of the Church of the Messiah as Chairman, arranged two auto rides for our whole party, enabling us to see the splendid Shaw Botanical Gardens, the great parks, and the many beautiful public edifices. We were especially impressed by the fine architecture of such buildings as the Jefferson Memorial, Art Gallery, City Library, and the dozens of new churches. The two Unitarian societies of St. Louis combined their forces for the occasion.

The Conference opened in Unity Church, where the bust of Rev. John Learned seemed to bid us a gracious welcome. Mr. Hull, president of the Conference, gave a short address; then Mr. Foote, a banker from Evanston, Ill., and Treasurer of the Conference, read his report, showing eighteen hundred dollars contributed by the churches, and stating that the Endowment Fund now reached the sum of $38,000.

Rev. F. C. Smith then gave his report as Secretary. We forget just how many thousand miles he has traveled in the prosecution of his duties in the year, and just how many letters he has written, but probably if the words were laid down end to end they would reach from St. Louis to Boston. This we have observed is the way to state these things to make the greatest impression. This is our own statement. Mr. Smith is too modest to put things in this way!

Among the encouraging things in the report was the continued prosperity of the older churches of the Conference. Cleveland is planning to build an addition to the church plant. Detroit will probably sell its property for a large sum and erect a new church in a new section further away from the business district. Madison has a splendid new parsonage. Wichita has been born again, reporting many new members. Omaha has called a minister from Massachusetts. The net gain of new members in all the churches for the year was five hundred.

Lunch was served in Unity Church, followed by the afternoon session devoted to the Sunday school and the work of Religious Education. Miss Lilla N. Breed of Louisville gave a delightful offhand talk on the subject. Rev. Henry H. Burch of Bloomington spoke of "The Constructive Elements in Religious Education," and Rev. Albert R. Vail of Urbana on "Religious Education of Young People of College Age." A good and profitable discussion followed, led by Rev. Mr. Birkhead of Wichita, who was followed by Rev. W. M. Backus, Rev. W. F. Greenman, and several others. Many valuable suggestions were made for those engaged in Sunday school work. The Conference sermon came at 8:00, given by Rev. John D. Reid of St. Paul, from the text, "And the word became flesh and dwelt among us." The thesis, that religious emotion, generated in the hour of worship, must translate itself into the forms of daily life and speech, was handled in a masterly manner. The sermon, we understand, is to appear in the *Christian Register*.

The events of the second day took place in the Church of the Messiah, the general theme of the morning's discourses being "Essential Religion." Rev. E. B. Backus spoke on the relations between Unitarianism and other liberal religious movements. It was good to listen to this young man, the son of one of our well-known ministers, now doing splendid service in the Lawrence church, whose quiet but earnest manner, clear thought, and well-chosen words, made a most favorable impression on his auditors. We were then favored by an address from Rev. Samuel Sales of one of the Jewish Synagogues of St. Louis, whose presence and words illustrated his subject, "The Sympathy of Religions." Rev. James W. Lee, presiding elder of the Methodist Church, gave us a noble statement of rational grounds for faith, a well-balanced, carefully written paper which reminded one somewhat of the style of John Fiske. An earnest discussion followed, participated in by Revs. Greenman, Smith, Perry and Zastrow.

At a luncheon given by the St. Louis laymen in the Hotel Washington, thirteen ministers sat down, and at the same hour the remainder of the visitors were given lunch at the church, where Miss

Geneva Crumb of the Eliot Branch, St. Louis, presided.

The Alliance meeting at 2:30 was presided over by Mrs. Paul Chamberlain of Chicago. Mrs. Alva Scott of Bangor, Me., gave the address on "The Alliance as a Religious Organization," and the discussion was led by Mrs. D. P. Huestón of Hinsdale, Ill. A very interesting message was brought to the gathering by Mrs. Bayle from Winnipeg, Canada.

All felt keen disappointment that our beloved Rev. Lewis Wilson, Secretary of the A. U. A., had been obliged to cancel his address, owing to illness. His place on the program of the evening session was taken by Rev. F. A. Gilmore of Madison, Wis.

The address of Dr. J. W. Hudson of the University of Missouri, which brought the Conference to a close, was very able and impressive. In these days of pragmatists, philosophic skeptics, and academic paganism, it was like another pentecost to hear such bold defense of a spiritual idealism. Dr. Hudson is a teacher of philosophy who is without question a man of ability, convictions and power. He is a Unitarian who has filled for some time the pulpit of our church in Kansas City. There is about him something of Martineau and also something of Theodore Parker. We all want to hear him again and often.

Summing up our impressions of this sixty-fourth meeting of the Western Conference, we would mention once more the generous hospitality of the St. Louis friends. They took us to their hearts and their homes, and their devotion and loyalty to the two local churches and their able ministers made us feel that the Unitarian cause is strong in the city.

Beyond the election of officers, there was little time given to routine business, and no resolutions, which have so often in the past taken the time and given rise to profitless discussions. The program was constructive and vital, the speakers gave us true messages, and there was nothing negative or lugubrious. All felt that the Unitarians of the Central West are very much in earnest, that they set a high value upon their faith, and are working steadily and faithfully.

We missed very much some of the well-known faces. Dr. Thayer was there to grace the Conference with his benign presence, and the devoted President, Mr. M. D. Hull, but we should have been glad to see such old fellow workers as Rev. James Vila Blake, Rev. Newton Mann and Rev. Jasper Douthit. Besides these, several of the most prominent and well-known ministers of the Conference were prevented from coming. And though our gathering was most beneficial and inspiring, it lacked their presence to make the story complete.

The following officers were elected:

President—Prof. Morgan Brooks, Urbana, Ill.

Vice-Presidents—Rev. George A. Thayer, D. D., Cincinnati, Ohio; Rev. Minot O. Simons, Cleveland, Ohio.

Directors to 1919—Rev. Frank A. Gilmore, Madison, Wis.; Mr. J. W. Hosmer, Chicago; Mrs. S. F. Lynn, Chicago; Rev. Eugene R. Shippen, Detroit, Mich.; Mr. J. E. Williams, Streator, Ill.; Mr. Glover Chapman, Louisville, Ky.; Mr. J. B. Stanwood, Cincinnati, Ohio.

Director to 1917 (to fill unexpired term of Prof. Karl Guthe, deceased)—Gov. Woodbridge Ferris, Big Rapids, Mich.

Director to 1918 (to fill unexpired term of Rev. E. D. Martin)—Rev. R. D. Van Tassel, Sioux City, Iowa.

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### Treasurer's Report for the Year Ending May 1, 1916.

*Receipts.*

| | | |
|---|---|---|
| Balance, May 1, 1915 | $1,678.48 | |
| 1915 contributions received late | 80.00 | $1,758.48 |
| Subscriptions, Churches, Alliance, Ind. | | 1,676.17 |
| Secretary in the Field | | 33.45 |
| Interest on Investments | | 2,039.00 |
| Endowment Funds | | 2,030.00 |
| Bonds Redeemed: | | |
| Montgomery Ward & Co., five per cent | $1,000.00 | |
| Chi., B. & Q. Ry., four per cent | 200.00 | |
| Public Service Coll. Notes at 100.7427, $1,800 | 1,813.37 | |
| Standard Gas Co. at 100.50 | 502.50 | 3,515.87 |
| | | $11,052.97 |

*Disbursements.*

| | | |
|---|---|---|
| Salaries | $2,904.00 | |
| Rent | 510.00 | |
| Light, Postage, etc. | 156.79 | $3,570.79 |
| Treasurer's expense, $5.00 and $3.15 | | 8.15 |
| Secretary in the Field | | 250.00 |

| | | |
|---|---|---|
| American Unitarian Assoc. | $ 5.00 | |
| General Conference, Atherton Treas. | 10.00 | 15.00 |
| Investments: | | |
| Northw'st'n Electric Bonds six per cent, $1,000 at par, $500 at 103 | $1,515.00 | |
| Public Service Co., five per cent, $3,000 at 94.50 | 2,835.00 | 4,350.00 |
| Interest accrued on bonds purchased | | 19.83 |
| | | $8,213.77 |
| Balance on hand, Endowment Funds | $1,030.00 | |
| Balance on hand, in Bank | 1,809.20 | 2,839.20 |
| | | $11,052.97 |

Respectfully submitted,
CHARLES B. FOOTE,
Treasurer.

*Chicago, May 1, 1916.*

### Contributions From Churches.

*(Including amounts received after report was made out.)*

| | |
|---|---|
| Alton, Ill. | $ 10.00 |
| Ann Arbor, Mich. | 10.00 |
| Bloomington, Ill. | 10.00 |
| Brooklyn, Mich. | 1.00 |
| Buda, Ill. | 5.00 |
| Champaign-Urbana | 12.50 |
| Chicago: | |
| First | 300.00 |
| Unity | 108.00 |
| Third | 25.00 |
| All Souls' | 25.00 |
| Associate All. | 15.00 |
| Cincinnati, Ohio | 100.00 |
| Cleveland, Ohio | 350.00 |
| Davenport, Iowa | 15.00 |
| Dayton, Ohio | 20.00 |
| Des Moines, Iowa | 25.00 |
| Detroit, Mich. | 50.00 |
| Duluth, Minn. | 10.00 |
| Evanston, Ill. | 20.00 |
| Geneseo, Ill. | 40.30 |
| Griswold, Iowa | 25.00 |
| Hanska, Minn. | 8.00 |
| Harriette, Mich. | 1.00 |
| Hinsdale, Ill. | 10.00 |
| Hobart, Ind. | 10.00 |
| Humboldt, Iowa | 10.00 |
| Indianapolis, Ind. | 10.00 |
| Iowa City, Iowa | 3.00 |
| Iowa State Conf. | 20.00 |
| Jackson, Mich. | 15.00 |
| Kalamazoo, Mich. | 20.00 |
| Kansas City, Mo. | 10.00 |
| Keokuk, Iowa | 10.00 |
| Lawrence, Kan. | 10.00 |
| Lincoln, Neb. | 20.25 |
| Louisville, Ky. | |
| Luverne, Minn. | 20.00 |
| Madison, Wis. | 26.00 |
| Marietta, Ohio | 6.00 |
| Milwaukee, Wis. | 50.00 |
| Minneapolis, Minn. | 25.00 |
| Free Christian | 10.00 |
| Omaha, Neb. | 10.00 |
| Onsted, Mich. | 1.00 |
| Quincy, Ill. | 15.00 |
| St. Cloud, Minn. | 5.00 |
| St. Louis: | |
| Unity | 50.00 |
| Messiah | 114.00 |
| St. Paul, Minn. | 123.80 |
| Sioux City, Iowa | 10.00 |
| Streator, Ill. | 20.00 |
| Toledo, Ohio | 40.00 |
| Wichita, Kan. | 11.32 |
| Youngstown, Ohio | |
| | $1,871.17 |
| Mr. W. P. Gregory, Bloomington, Ill. | 1.00 |
| Mr. A. R. McAlpine, Chicago | 3.00 |
| Rev. J. F. Meyer, Columbus, Ohio | 1.00 |
| Mr. Lewis H. Williams, Waukegan, Ill. | 2.00 |
| Mrs. George C. Phillips, Chicago | 1.00 |

### Endowment Fund.

| | |
|---|---|
| Hon. Morton D. Hull, Chicago | $1,000.00 |
| Mr. Lee A. Ault, Cincinnati, Ohio | 500.00 |
| Mrs. H. B. Scott, Burlington, Iowa | 100.00 |
| Mr. George E. Adams, Chicago | 100.00 |
| Mr. Charles W. Ames, St. Paul, Minn. | 60.00 |
| Mrs. C. A. Ficke, Davenport, Iowa | 50.00 |
| Rev. W. C. Gannett, Cambridge, Mass. | 50.00 |
| Mrs. A. K. Root, Alton, Ill. | 35.00 |
| Mr. H. D. Haff, Kansas City, Mo. | 25.00 |
| Rev. Robert S. Loring, Ann Arbor, Mich. | 20.00 |
| Miss Frances Le Baron, Chicago | 10.00 |
| Mr. Otto Mohrenstecher, Quincy, Ill. | 10.00 |
| Mr. A. B. White, Humboldt, Iowa | 10.00 |
| Mrs. H. T. Lewis, Chicago | 10.00 |
| Rev. F. L. Hosmer, Berkeley, Cal. | 10.00 |
| Mr. Daniel Rowen, Berkeley, Cal. | 10.00 |
| Mr. John D. Stevens, Kansas City | 10.00 |
| Mrs. W. H. Freeman, Hinsdale, Ill. | 5.00 |
| Mr. C. E. Raymond, Hinsdale, Ill. | 5.00 |
| Mr. Morgan Brooks, Urbana, Ill. | 5.00 |
| Mrs. C. Kleinstuck, Kalamazoo, Mich. | 5.00 |
| Mr. C. C. Warren, Hinsdale, Ill. | 2.00 |
| President F. C. Southworth, Meadville, Pa. | 2.00 |
| Rev. Caroline Bartlett Crane, Kalamazoo, Mich. | 1.00 |
| Mrs. Eliza Richardson, Sioux City, Iowa | 5.00 |

### Meeting of Board of Directors.

A meeting of the Board of Directors of the Western Unitarian Conference was held at Chicago Headquarters, May 1, 1916, at 2:00 o'clock. Present: Mesdames Lynn and Mann, Messrs. Greenman, Harrison, Hawley, Hosmer, Hull and Smith. The records of the last meeting were read and approved.

The Treasurer presented his report for the year, and Mrs. Lynn and Dr. Harrison were appointed as an Audit Committee and asked to complete the audit and prepare a report to accompany the Treasurer's report at the annual meeting of the Conference. The Treasurer also re-

ported on the Endowment Fund which still lacked something of the $2,000 the Conference was trying to raise.

It was voted that the salary of the Headquarters' clerk for the year May, 1916-May, 1917, be $780, and that this amount should include payment for the services in connection with the sale of Sunday school material.

After some discussion regarding the Secretary's report, the meeting was adjourned at 4:00 p. m.

ERNEST CHARLES SMITH,
*Secretary.*

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CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at Unity Church on Thursday, April 27th, at 11:00 a. m., Mrs. Talbot in the chair. The May meetings in Boston and St. Louis were announced and delegates appointed—Mrs. Paul Chamberlain to go to Boston, and Mrs. Hueston of Hinsdale to St. Louis. The Program Committee for next year was chosen, consisting of Mesdames Sperling, Welch, Lynn, Symonds, McCarthy and Dellgren. The Nominating Committee, Mrs. Ullrich, Chairman, reported that Mrs. Schuyler Lynn for President, and Mrs. Coxe for Secretary-Treasurer, were recommended for next year. Both were elected. It was voted to send $15.00 to the Western Conference, and to pay the expenses of a delegate to St. Louis. The next meeting at Hinsdale, June 8th, was announced. Mr. Hawley will speak on "Worship in a Free Church;" discussion will be led by Mrs. Hueston, Mrs. Jarvis and Mrs. Richardson. Roll call showed an attendance of sixty-seven, after which Rev. Celia Parker Woolley read a very interesting paper on "The Larger Aspects of the Race Problem." Discussion followed, led by Mrs. Long, Miss Furness, Mrs. Bartlett, Mrs. Lynn, Mrs. Talbot, Mr. Smith and Mr. Hawley. The Alliance of Unity Church served luncheon in the church parlors. The meeting adjourned to June 8th when the annual reports will be given by the different branches comprising the Associate Alliance.

A. M. COXE,
*Secretary-Treasurer.*

# THE MIDDLE STATES LETTER

The Middle States churches have lost and are losing this year some of their strongest ministers. The death of Rev. Charles E. St. John took away one of the most heroic and devoted men in the Unitarian pulpit. His unflagging missionary zeal had made him a power up to the very end in the forward movements of the Unitarian propaganda. The writer of this letter can never forget the last memory he has of him. It was at one of the missionary meetings held in Trenton during the Billy Sunday revival there. As he left the platform to catch his train, Dr. St. John was sitting there answering eager questions from the audience, which ranged from those who referred to Jesus as "Our Savior" to an atheistic Jewish physician, and answering them with wonderful fertility of resource and catholicity of spirit, with clear, incisive and convincing logic and an utter lack of uncertainty or hesitation, which kept him in complete control of a difficult situation and made it an evening of real moment and advantage to Unitarianism. It was a fitting final memory, characteristic and symbolic of his life.

Rev. Alfred R. Hussey has left Baltimore to accept the pastorate of the Lowell church, after many years of splendid service in the famous old Baltimore church. Mr. Hussey's activities extended far beyond his own church. For ten years, he served on the Executive Board of the Maryland Association for the Prevention of Tuberculosis, and for the past year he has been the Chairman of the Maryland Child Labor and School Attendance Committee, and led the fight which succeeded in getting passed a law requiring state-wide compulsory education and in bringing the child labor laws of the state to a high standard. During the past year, Mrs. Hussey's work in the Sunday school more than doubled the average attendance and greatly increased the membership. Mr. Hussey found the Baltimore church in a disorganized condition and, after a pastorate of fourteen years, leaves it strong. In his ministry, Channing Hall, the social settlement, has been established, the Unitarian Club of

men organized, and the notable vesper services have ministered to people of many churches. The comment of the *Baltimore Sun* is interesting: "Dr. Hussey is a literary man of talent and distinction, as well as a preacher of unusual ability, and has been an asset to the community not less than to his church. Men of his caliber and attainments are not too numerous in any of our churches, and religion loses nothing of its appeal to reasonable minds when culture is joined to piety, and breadth to earnestness and zeal." Mr. and Mrs. Hussey have endeared themselves to a host of friends within and without the church.

Rev. Oscar B. Hawes, who leaves the Germantown church to accept a call to the Newton Center church, has been in the Middle States Conference ever since he was ordained in 1897, and has been on the Board of that Conference for the past six years. He helped start the Liberal Club in Philadelphia. The income of the Germantown church and its voting membership have doubled during his pastorate. The fine, homelike parsonage of the society was built for Mr. and Mrs. Hawes when they were married in February, 1903. Mr. Hawes has served the Germantown church since 1901. The last few years in Germantown have been prosperous ones for the church. Ten or a dozen members have joined since last October, and thirty-five have been added to the roll within the last year. The strong and popular Boys' Club at Nicetown, which has a membership of 400 boys and 150 girls, was the result of Mr. Hawes' interest in the betterment of social conditions, and accomplishes an important work in the mill district. Mr. Hawes' pastorate has been longer than that of any of his predecessors, and has been marked by a strengthening of the church, which had declined in membership and finances when he took charge. An endowment of about $22,000 has been established. As Mr. Hawes lived in Newton Center from the time he was nine years old to the time he was graduated from college, and was brought up in the Sunday school of the Newton Center church, it is like going home to him to accept its pastorate. Mrs. Hawes' personality and work have been of exceptional influence during Mr. Hawes' ministry in Germantown.

The Gerard Avenue Church, the advisability of closing which had been under consideration, has been splendidly rehabilitated under the leadership of Professor John MacFarland, M. D., of the Germantown church, who has combined with his vocation of professor of bacteriology the avocation of a Unitarian minister, and by much calling and organizing has gotten the society to the point where it is considering calling a minister and is engaged in the necessary financing.

The Joseph Priestley Conference had an enjoyable gathering in the hospitable church in Vineland, South Jersey, in the pleasant springtime weather of the first week in May. The Alliance women spent the morning discussing the question, "Is It Better to Be Born or to Become a Unitarian?" The outstanding feature of the Conference was the address by Rev. James A. Fairley, the Middle States Secretary, against preparedness, an address of clear reasoning and fervent and contagious emotion. The other side was lucidly and strongly presented by Professor MacFarland and the discussion which followed was rapid and eager and showed an almost equal division of sentiment, practically all the ministers taking the side against preparedness. The evening session was given over to two addresses, "Why Are There Unitarians?" by Rev. Edgar Swan Wiers and "The Religion of the Spirit" by Rev. U. G. B. Pierce.

The new movements at Paterson and Trenton are promising. The Paterson movement has organized a small Alliance which is unusually devoted and efficient. Regular Sunday evening services have been held all the year, and for next year the society will probably have the services of one of the nearest Unitarian ministers, sharing his time with his own church. A Sunday school is now in process of formation. The Trenton movement has developed a surprising strength and attracted to itself men of standing and influence and ability, unusual for a young society. It looks as if it might be able to make a strong start toward financing itself. All the ministers who have preached there have come away enthusiastic over the prospects, though nine months ago only one Unitarian was known to live in Trenton. An Alliance is about to be formed.

The Passaic church, under the leadership of Rev. A. R. Shelander, has been holding, during Sunday evenings in May, some interesting lectures, with Edwin Markham reading from his own poetry and Harry C. Ostrander giving an illustrated talk on "Fair Japan."

The Alliance of the Summit church held an Easter sale which netted over $230. Rev. Robert Chipman Hall, formerly pastor of the Baptist church in Summit, occupied the pulpit of the Unitarian church on one of the May Sundays. A valuable lecture-discussion is held after the morning service each Sunday, in which the different denominations have been considered. It has been a year of strength for the Summit church.

The Montclair church made a contribution to the life of the community when the ladies of its Alliance brought Fritz Kreisler to Montclair for a concert. It seemed a hazardous undertaking at first, as the guaranty was large, but it resulted in a net profit of almost $900. The audience of nearly 1,300 which the Alliance drew out for this concert, and the audience of over 1,700 which the Forum drew to hear Thomas Mott Osborne, represent the largest attendances in the history of the church which, for both of these occasions, had to go to the local theatre. In the case of the Osborne meeting, it was necessary to crowd the stage and use all standing room possibilities, while in the case of the concert, seats had to be sold on the stage. The Easter attendance marked the high water line of the Sunday morning congregations. The year closes with the finances in the best shape they have been for years. The dramatic movement, started as "Unity Players," has become of such community-wide interest and value that it has been rechristened the "Montclair Players." The work of Unity Players is to be set forth at the great biennial convention of the National Federation of Women's Clubs, representing two million members.

The Church of the Messiah at Montreal prints an impressive roll of honor of forty men of the church who have gone to the front. Against four of these names appears the fatal asterisk. Another man has been awarded the Croix de Guerre. An interesting new movement is being started in one of the Montreal suburbs, at Verdun, and Sunday evening meetings are to be held with Mr. Griffin preaching on the "Great Unitarian Affirmations." These are the outgrowth of two neighborhood meetings. A Serbian Relief Committee is being added to the other relief agencies in this strong church. The Fellowship of the Common Good, which has had five years of quiet, but earnest study of social questions, has still more comprehensive plans for awakening and directing interest in the field of its special mission. Beginning next October, it will hold weekly meetings following the Sunday morning service, for the study of social and civic problems.

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Rev. Thomas R. Slicer died in New York City Monday morning, May 29th, after months of illness. The long illness and utter incapacity brought the end as a relief. One of the most virile and vigorous of our Unitarian ministers, Mr. Slicer had a long and varied and important ministry with the two great pastorates at Buffalo and at All Souls', New York, crowning it all. He was notable in his civic activities and served in many notable capacities the cause of reform, being a recognized leader in many fields of such endeavor. He was one of our leading preachers and published a number of books on the Unitarian point of view. He bound his friends to him with rare devotion and he has been sadly missed during the days of his incapacity.

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### New York League of Unitarian Women.

The New York League of Unitarian Women held the last meeting of the season 1915-1916, on Friday, May 5th, at Rutherford, New Jersey. Mrs. Philip Comstock gave an address on "The Value of Organization," followed by the installation of new officers with Mrs. N. J. Bishoprick as President. The Rutherford Alliance welcomed the League most cordially and made the church fragrant with spring flowers.

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Kindliness may be both returned and passed along.

# NEW ENGLAND NEWS LETTER

ANNIVERSARY MEETINGS.

"May Meeting" week has come and gone. The right perspective hardly comes in twenty-four hours. Yet, altogether, it seems to have been one of the happiest and most profitable of anniversaries. When before have we seen Tremont Temple actually crowded from floor to roof, with people standing in all the galleries and around the sides of the floor? When before have we had a strong 2,000, if not more, Unitarian women at the annual Alliance meeting? What has gone more deeply to the heart of our aspirations and thinking than Mr. Villard's interpretation of the "Significance of Preparedness;" or Mr. Sullivan's "Moral Passion;" or Mr. Metcalf's faith that religion and theology are as substantially founded, yea, even more so, than science itself? Besides, Boston weather was gracious to us, showing many of her varieties, but favoring the best. And by the way, it struck your correspondent afresh that, after all is said and done, few institutions of anniversary week contribute more than do the Bulfinch Places luncheons! Of course, not what we *eat* (though that is all we need and wish), but what we *do* there, is the great fact. If fellowship is the heart of religion, as we hear, then I vote the Bulfinch assemblies, beautiful in the charm of friendships, the heart of the week! Long live the Bulfinch reunions!

"Well begun is half done," runs the old proverb. What a beginning was Monday! Who can ever forget the presence of our brother, William Sullivan, of New York, as he stood before the Ministerial Union and poured out upon us the power of his heart and thought? "What is the heart of our loyalty?" he asked, and answered in substance, made eloquent by illustration and self-example, that it was moral passion which the soul has caught from the very essence of God's being.

In the afternoon came the wonderful gathering of our women, 2,000 strong, appreciative of the fine messages from Dr. Wright, Mrs. Davis and Mr. Maxwell, brim full of "Alliance spirit" and impatient for the year's work just opening. Of course, the great rejoicing was in the completion of the Endowment Fund, standing at $26,500; in the fine work, so like Mrs. Peterson's, of Miss Margaret Marquand of Newburyport at Norfolk and Roanoke, Virginia; in the story of Red Cross work in Montreal reported by Mrs. Lauson; the words of Mrs. Potter from Edmonton, Alberta; of Mrs. Bale of Winnipeg, Manitoba, and Mrs. Hueston of Illinois, whose search for a "cold Unitarian woman," alas, was fruitless!

The Temperance Society meeting was another splendid affair, where genuine interest overcame the absence of Governor McCall and a mixup on the time of meeting. A step forward was taken in the vote to place a worker in the field just as soon as possible. The addresses of Mr. Hunter of the New York Life Insurance Company and of Mrs. Tilton as to just how prohibition works in Kansas made deep impressions on the audience. The laymen, at their dinner, were roused by the living optimism of Thomas Mott Osborne of New York; the Young People by the move barely rejected, to change the name of their organization and by the election of Rev. Frederick Eliot as their new President, the members of the Sunday School Society by the splendid exhibition on the stage of Ford Hall of how children might be reached in dramatic ways for truth and spiritual education; and by no means can we fail to mention the Berry Street Conference, held for the first time in the Second Church, and where a great message was heard.

The morning session of the Association was by far the most inspiring for many a year—a house crowded in every corner; reports bearing on the most vital of all our problems, and Mr. Sullivan and Dr. Crothers speaking with all brilliancy, heart and wisdom on "Liberal Evangelism—Its Spirit and Its Methods." Who will forget it? Who can? It was like the breath of a new birth and suggested the somewhat misleading heading for one newspaper's report that Unitarians "Welcome the New Religion." Six resolutions were passed at this meeting: That affectionate greeting be sent to Dr. C. W. Wendte in acknowledgment of his long and valued service to the

Association; of appreciation for the heroic, life service of Dr. Charles E. St. John; that the directors of the Association consider the possibility of engaging Rev. William L. Sullivan of New York to serve as Minister at Large; that the Association welcomes the invitation of the American Council of the World Alliance for Promoting International Friendship through the Churches, to cooperate in their great work, and that this body herewith establish a Commission for this purpose, to consist of seven members to be appointed by the President of the Association; of fraternal greetings to the British and Foreign Association and to the Hungarian Unitarians in these days when the duties of patriotism and religion seem often to conflict; and that $160,000 be raised for denominational work the coming year.

So the ninety-first anniversaries have come and gone. They were marked by large numbers, a pronounced outpouring of the spirit, and a new missionary ardor; they were saved from well-nigh ignoring the one great calamity of civilization under which we stagger as though blinded and lost, by the Fellowship for Social Justice which brought Mr. Villard to speak his stirring word, and which threw its meetings open to discuss the questions of "Preparedness and War;" it was crowned at the very end by the remarkable meetings of the Free Religious Association which, in the audiences brought together, the ability of the many speakers heard, and the importance of the issues discussed, marked a new epoch in the life of the Association. From forty to 302 members is the year's record of this Association, with occasional large public meetings and regular smaller assemblies for study. The slogan for the year to come, with Mr. Holmes still President, is five hundred members and more work still!

I know I have left out many a name, many a fact, many a meeting. But those are all stored away in some one's memory. Suppose out of them all one real apostle of the Paul order is born. And suppose that all of us, fortunate in the joys, friendships, inspirations of the week, are made more apostolic. What a crowning that would be!

CHARLES PHELPS WELLMAN.

*Dorchester, Mass.*

## QUALITY IN LIVING.

We need to strive for something more than bread and politics and systems and machinery of living. We need to strive against the processes of living which cheapen human lives and too often destroy them. Always the moral principle is a good test. Is it right? If it is it will make the inner life richer and more worthy and the value will not be given to the means of living but to the living. We should make more room and give more time for the activities of the spirit. We should listen more to the still small voices which show us the way to all that is beautiful and good and true in a world that we are to make more and more divine.

Our world is divine if we choose to make it so. Do not believe that it is only a stage for tragedy or a vale of tears. It is our opportunity to gain real life, to enrich all our powers. It is the school of character. It is our chance to make life itself the measure of all values, the one reality of worth in the universe.

Shall we allow its processes to rob us of our opportunities? Shall we allow its processes to take away the worth of life itself? What are we buying and selling with life? Are we merely sitting in the outer courts of the temple of the spirit, bartering away our chances and our ability to appreciate the spiritual realities which are within the central shrine? Are we not to enter into the "holy of holies" to speak directly with divinity? In this privilege each person may be his own high priest. We may make our work a praise and prayer and a means of communion with the eternal. We may look beyond the processes of bartering for life's commodities to the spiritual realities which give them worth. We may strive first and always for quality of living rather than for quantity of goods.—Rev. F. M. Bennett, in *The Open Way*.

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Do you ask to be the companion of nobles?
Make yourself noble and you shall be.
Do you long for the conversation of the wise?
Learn to understand it, and you shall hear it.

—Ruskin.

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*For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.*

*For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.*

*For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.*

*For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.*

*For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.*

*For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.*